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CONSISTING OF
EXTRACTS from and ABRIDGMENTS of
THE
CHOICEST PIECES
OF
Practical Divinity,
Which have been publish'd in the
ENGLISH TONGUE.

IN FIFTY VOLUMES.

By **JOHN WESLEY, M. A.**
Late FELLOW of *Lincoln-College*, OXFORD.

VOL. VII.

BRISTOL:
Printed by **FELIX FARLEY.**

M.D.CC.LI.

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CONTENTS.

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Practical

WILLIAM B. ELLIOTT, in the

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1804.



THE PREFACE.

I. **A**FTER an Account of the Lives, Sufferings and Deaths of those Holy Men, who sealed the Antient Religion with their Blood, I believed nothing would either be more agreeable or more profitable to the serious Reader, than some Extracts from the Writings of those, who sprung up, as it were, out of their Ashes. These breathe the same Spirit, and were, in a lower Degree, Partakers of the same Sufferings. Many of them took joyfully the Spoiling of their Goods, and all had their Names cast out as Evil; being branded with the Nick-name of Puritans, and thereby made a By-Word and a Proverb of Reproach.

2. I HAVE endeavour'd to rescue from Obscurity, a few of the most eminent of these: I say, a Few; for there is a Multitude of them, which it would be tedious even to name. Nor have I attempted to abridge all the Works of these few; for some of them are immensely voluminous. The Works of Dr. Goodwin alone, would have sufficed to fill Fifty Volumes. I have therefore selected what I conceived would be
of

THE PREFACE.

of most general Use, and most proper to form a compleat Body of Practical Divinity.

3. I AM sensible, even these excellent Writers are not without their Blemishes. Their Language is not so smooth and terse, as that of the present Age. Many of their Expressions are now quite out of Date, and some unintelligible to Common Readers. The whole Language of Bishop Hall, (if we rank him in that Number) is too stiff, labour'd and affected. That of most of the rest, runs into the other Extreme, is too low and purposely neglected. Add to this, that they are exceeding verbose, and full of Circumlocutions and Repetitions. But I persuade myself, most of these Defects are removed in the following Sheets. The most exceptionable Phrases are laid aside; the obsolete and unintelligible Expressions altered; abundance of superfluous Words are retrench'd; the immeasurably-long Sentences shorten'd; many tedious Circumlocutions are dropt, and many needless Repetitions omitted.

4. BUT it should not be concealed, that there are other Blemishes than these, in the greater Part of the Puritan Writers. One of these is, That they drag in Controversy on every Occasion, nay, without any Occasion or Pretence at all. Another is, That they generally give a low and imperfect View of Sanctification or Holiness. The former of these it was easy to remedy, by leaving out all that but glanced upon Controversy: So that now all that fear GOD, though of various Opinions, may read them both with Advantage and Pleasure. The latter Defect, I trust, is fully supplied by the preceding and following Tracts.

5. BUT abundant Recompence is made for all their Blemishes, by the Excellencies which may be observ'd
in

THE PREFACE.

in them. Such is the Spirit wherewith they write: They appear, one and all, to be quite possess'd with the Greatness and Importance of their Subject, to be thoroughly in earnest, and as serious as if they were just returned from, or launching into Eternity. Their Judgment is generally deep and strong, their Sentiments just and clear, and their Tracts on every Head full and comprehensive, exhausting the Subjects on which they write.

6. MORE particularly, They do indeed exalt Christ. They set Him forth in all his Offices. They speak of Him, as those that have seen his Glory, full of Grace and Truth. They sum up all Things in Christ, deduce all Things from Him, and refer all Things to Him.

7. AND next to GOD Himself, they honour his Word. They are Men mighty in the Scriptures, equal to any of those who went before them, and far superior to most that have follow'd them. They prove all Things hereby. Their continual Appeal is, To the Law and to the Testimony. Nor do they easily form a Judgment of any Thing, 'till they have weigh'd it in the Ballance of the Sanctuary.

8. HENCE it is, that they are continually tearing up the very Roots of Antinomianism, by shewing at large, from the Oracles of GOD, the absolute Necessity, as of that legal Repentance which is previous to Faith, so of that Evangelical Repentance which follows it, and which is essential to that Holiness, without which we cannot see the LORD.

9. BUT the peculiar Excellency of these Writers seems to be, the Building us up in our most holy Faith. It is frequently observed, that after the first Joy of Faith,

THE PREFACE.

Faith, wherein the young Believer rides as upon the Wings of the Wind, he either suddenly, or gradually sinks down, and meets as it were a vast Vacuity. He knows not what to do with his Faith, or how to exercise himself unto Godliness. There appears (μείρα χάσμα) a great Gulph, an huge Chasm between the first and the perfect Love. Now this Mr. BOLTON, Dr. PRESTON, Dr. SIBS, and their Contemporaries, above all others, instruct us how to pass through: How to use the Faith which GOD has given, and to go from Strength to Strength. They lead us by the Hand in the Paths of Righteousness, and shew us how, in the various Circumstances of Life, we may most surely and swiftly grow in Grace, and in the Knowledge of our LORD Jesus Christ.

6 JY 64



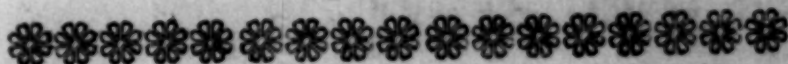
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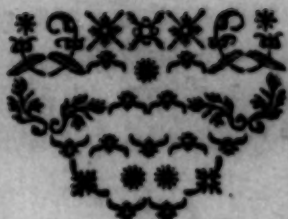
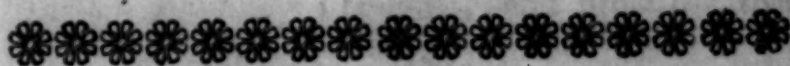
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DIVINE and MORAL.



BY

BISHOP *HALL*.



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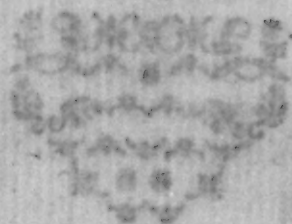
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BY

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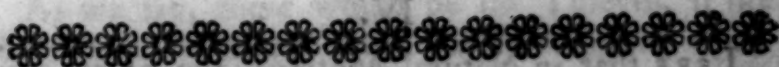




MEDITATIONS

AND

VOWS, &c.



I.

IN Meditation, those, who begin heavenly Thoughts, and prosecute them not, are like those that kindle a Fire under green Wood, and leave it, as soon as it begins to flame. When I set myself to meditate, I will not give over, 'till I come to an Issue. It hath been said by some, that the Beginning is as much as the Middle; yea, more: But I say, the Ending is more than the Beginning.

6 MEDITATIONS *and* VOWS.

II.

THERE is nothing, but Man, that respecteth Greatness: Not GOD; not Death; not Judgment. Not GOD: He is no Acceptor of Persons. Not Nature: We see the Sons of Princes born as naked as the Poorest: And the poor Child as fair, well-favoured, strong, and witty, as the Heir of Nobles. Not Disease, Death, Judgment: They sicken alike, die alike, fare alike after Death. There is nothing, besides natural Men, of whom Goodness is not respected. I will honour Greatness in others: But for myself, I will esteem a Dram of Goodness, worth a whole World of Greatness.

III.

As there is a foolish Wisdom, so there is a wise Ignorance; in not prying into GOD's Ark; not enquiring into Things not revealed. I would fain know all that I need, and all that I may: I leave GOD's Secrets to Himself. It is happy for me, that GOD makes me of his Court, though not of his Council.

IV.

I SEE that in Natural Motions, the nearer any Thing comes to its End, the swifter it moveth. I have seen great Rivers, which at their first Rising out of some Hill's Side, might be cover'd with a Bushell; which, after many Miles, fill a very broad Channell; and drawing near to the Sea, make a little Sea in their own Banks: So the Wind at the first Rising, as a little Vapour from the Crannies of the Earth, and passing forward about the Earth, the further it goes, the more blustering and violent it waxeth. A Christian's Motion (after he is regenerate) is made natural to GOD-ward: and therefore, the nearer he comes to Heaven, the more zealous he is. A good Man must not be like *Hezekiah's* Sun, that went backward; nor like *Joshua's*

Joshua's Sun, that stood still; but *David's* Sun, that, like a Bridegroom, comes out of his Chamber, and as a Champion rejoiceth to run his Race: Only, herein is the Difference, that when he comes to his high Noon, he declineth not. However, therefore, the Mind, in her natural Faculties, follows the Temperature of the Body, yet in these supernatural Things, she quite crosses it. For with the coldest Complexion of Age, is joined in those that are truly religious, the ferventest Zeal and Affection to good Things: which is therefore the more reverenc'd, and better acknowledg'd, because it cannot be ascribed to the hot Spirits of Youth. The Devil himself devised that old Slander of early Holiness; *A young Saint, an old Devil*. Sometimes young Devils have proved old Saints; never the contrary: but true Saints in Youth, do always prove Angels in their Age. I will strive to be ever good; but if I should not find my self best at last, I should fear I was never good at all.

V.

As we say, there would be no Thieves, if no Receivers: So would there not be so many open Mouths to detract and slander, if there were not so many open Ears to entertain them. If I cannot stop another Man's Mouth from speaking Ill, I will either open my Mouth to reprove it, or else I will stop mine Ears from hearing it; and let him see in my Face, that he hath no Room in my Heart.

VI.

CONVERSING with evil Companions, works in us, if not an Approbation, yet a less Dislike of those Sins, to which, our Ears and Eyes are so continually inur'd. I may have had a bad Acquaintance: I will never have a bad Companion.

VII. GOD

VII.

GOD is not like Man: But in whatever He promises, He proves Himself most faithful. I will therefore ever trust GOD on his bare Word; even with Hope, besides Hope, above Hope, against Hope. How shall I trust Him in Impossibilities, if I may not in Likelihoods? How shall I depend on Him for raising my Body from Dust, and saving my Soul, if I mistrust Him for a Crust of Bread?

VIII.

CONSTRAINT makes an easy Thing toilsome; whereas Love makes the greatest Toil pleasant. How many Miles do we ride and run, to see one silly Beast follow another, which if we were commanded to measure, upon the Charge of a Superior, we should complain of Weariness. I see the Folly of most Men, that make their Lives miserable, for want of Love to that they must do. I will first labour to settle in my Heart a good Affection to heavenly Things: So, LORD, thy Yoke shall be easy, and thy Burden light.

IX.

THERE are three Messengers of Death; Casualty, Sickness, Age. The two first are doubtful; since many have recovered them both: The last is certain. The two first are sudden: The last leisurely and deliberate. As for all Men, upon so many Summons, so especially for an old Man, it is a Shame to be unprepared for Death: For where Others see they may die, he sees he must die. I was long ago old enough to die: but if I live 'till Age, I shall think my self too old to live longer.

X.

IF Earth (that is provided for Mortality, and is possessed by the Maker's Enemies) have so much
Pleasure

Pleasure in it, such a Sun to enlighten it, such an Heaven to wall it about, such sweet Fruits and Flowers to adorn it, such Variety of Creatures, for commodious Use of it: What must Heaven be, that is provided for GOD Himself, and his Friends?

XI.

I WILL use my Friend as *Moses* did his Rod: While it was a Rod, he held it familiarly in his Hand: When a Serpent, he ran away from it.

XII.

THE World teacheth me, that it is Madness to leave behind me those Goods that I may carry away with me. Christianity teaches me, that what I give alive, I carry with me dead: and Experience teacheth me, that what I leave behind, I lose. I will carry that Treasure with me by giving it, which the Worldling looseth by keeping it: So while his Corps shall carry nothing but a Winding-Cloth to his Grave, I shall be richer under the Earth, than I was above it.

XIII.

WITH Men it is a good Rule; to try first, and then to trust: With GOD it is contrary. I will first trust Him, as most wise, omnipotent, merciful, and try Him afterwards. I know it is as impossible for Him to deceive me, as not to be.

XIV.

As *Christ* was both a Lamb and a Lion: So is every Christian; a Lamb, for Patience in Suffering, and Innocence of Life: A Lion, for Boldness in his Innocency. I would so order my Courage and Mildness, that I may be neither Lion-like in my Conversation, nor Sheepish in the Defence of a good Cause.

XV. HE

10 MEDITATIONS *and* VOWS.

XV.

HE was never good Man that amends not. For if he were good, he must needs desire to be better. Grace is so sweet, that whoever tastes of it, must needs long after more: And if he desire it, he will endeavour it; and if he do but endeavour, God will crown it with Success. Whatever becomes of my Body, or my Estate, I will ever labour to find somewhat added to the Stature of my Soul.

XVI.

MEN are niggardly, because the more they give, the less they have: But Thou, LORD, mayst give what Thou wilt, without Abatement of thy Store. Good Prayers never came weeping Home: I am sure I shall receive either what I do ask, or what I should ask.

XVII.

WITH GOD there is no free Man, but his Servant, tho' in the Gallies: No Slave but the Sinner, tho' in the Palace: None noble but the Virtuous, if never so basely descended: None rich, but he that possesseth God, even in Rags: None wise, but he that is a Fool to himself and the World: None happy, but he whom the World pities: Let me be free, noble, rich, wise, and happy to God, I care not what I am to the World.

XVIII.

WHEN the Mouth prayeth, Man heareth; when the Heart, God heareth. Every good Prayer knocketh at Heaven for a Blessing: But an importunate Prayer pierceth it, and makes way into the Ears of the Almighty. And as it ascends lightly up, carried with the Wings of Faith; so it comes ever laden down upon our Heads.

XIX. IT

XIX.

IT is fitter for Youth to learn, than teach; and for Age to teach, than learn: And yet fitter for an old Man to learn than to be ignorant. I know I shall never know so much, that I cannot learn more; and I hope I shall never live so long, as'till I be too old to learn.

XX.

I NEVER loved those Salamanders, that are never well but when they are in the Fire of Contention. I will rather suffer a thousand Wrongs, than offer one: I will suffer an hundred, rather than return one: I will suffer many ere I complain of one, and endeavour to right it by contending. I have ever found, that to strive with my Superior, is furious; with my Equal, doubtful; with my Inferior, sordid and base; with any, full of Unquietness.

XXI.

I WILL hate Popularity (as ever dangerous; but most of all in God's Business) which who so affect, do as ill Spokesmen; who, when they are sent to woo for God, speak for themselves. I know how dangerous it is to have God my Rival.

XXII.

GOD is ever with me, ever before me. I know He cannot but see me always; though my Eyes be held that I see Him not: Yea, He is still within me, tho' I feel Him not: neither is there any Moment that I can live without God. Why do I not, therefore, always live with Him? Why do I not account all Hours lost, wherein I enjoy Him not?

XXIII.

GOD is LORD of my Body also; and therefore, challengeth as well reverent Gesture, as inward Devo-

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Devotion. I will ever, in my Prayers, either stand, as a Servant, before my Master; or kneel, as a Subject, to my Prince.

XXIV.

THE common Fears of the Word are causeless, and ill placed. No Man fears to do Ill; every Man to suffer Ill: Wherein, if we consider it well, we shall find that we fear our best Friends. For my Part, I have learned more of God and of my self, in one Week's Extremity, than all my whole Life's Prosperity had taught me before. And, in Reason and common Experience, Prosperity usually makes us forget our Death: Adversity, on the other Side, makes us neglect our Life. Now (if we measure both of these, by their Effects) Forgetfulness of Death makes us secure: Neglect of this Life makes us careful of a better. So much therefore, as Neglect of Life is better than Forgetfulness of Death, and Watchfulness better than Security: So much more beneficial will I esteem Adversity, than Prosperity.

XXV.

EVERY Sickness is a little Death. I will be content to die oft, that I may die once well.

XXVI.

IN Divine Things, I would fain keep that I have, and get that I want. I do not more loath all other Covetousness, than I affect this. In these Things alone, I profess never to have enough. If I may increase them, either by Labouring, Begging, or Usury, I shall leave no Means unattempted.

XXVII.

SOME Children are of that Nature, that they are never well, but while the Rod is over them: Such am I to God. Let Him beat me, so He amend

mend me: Let Him take all away from me, so He give me Himself.

XXVIII.

I WILL account no Sin little; since there is not the least, but works the Death of the Soul. It is all one, whether I be drowned near the Shore, or in the Midst of the Sea.

XXIX.

EXTREMITY distinguisheth Friends. Worldly Pleasures, like Physicians, give us over when we lie a Dying; and yet the Death-bed hath most Need of Comforts. *Christ* standeth by his, in the Pangs of Death; and after Death at the Bar of Judgment; not leaving them either in their Bed, or Grave. I will use them therefore; not trust them. But for Thee, O my LORD, who in Mercy and Truth canst not fail me, (whom I have found ever faithful and present in all Extremities) kill me, yet will I trust in Thee.

XXX.

WE have heard of so many Thousand Generations passed, and we have seen so many Hundreds die within our Knowledge; that I wonder any Man can make Account to live one Day. I will die daily. That is not done before the Time, which may be done at all Times.

XXXI.

WHAT is Man to the whole Earth? What is Earth to the Heaven? What is Heaven to It's Maker? I will admire nothing in it self; but all Things in God, and God in all Things.

XXXII.

IN suffering Evil, to look to second Causes, without Respect to the highest, maketh Impatience.

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ence. For so we bite at the Stone, and neglect him that threw it. If we take a Blow at our Equal, we return it with Usury: If of a Prince, we repine not. What Matter is it, if God kill me, whether he do it by an Ague, or by the Hand of a Tyrant? Again, in Expectation of Good, to look to the first Cause, without Care of the second, argues Idleness, and causeth Want. As we cannot help our selves, without God: So God will not ordinarily help us, without our selves. In both, I will look up to God, without repining at the Means in one, or trusting them in the other.

XXXIII.

I WILL not be so merry as to forget God; nor so sorrowful, as to forget my self.

XXXIV.

As nothing makes so strong and mortal Hostility, as Discord in Religion: So nothing in the World unites Mens Hearts so firmly, as the Bond of Faith. For, whereas there are three Grounds of Friendship, Virtue, Pleasure, Profit; and by all Confessions, that is the surest, which is upon Virtue: It must needs follow, that what is grounded on the best, and most heavenly Virtue, must be the fastest: Which, as it unites Man to God so inseparably, that no Temptations, no Torments, not all the Gates of Hell can sever him; so it unites one Christian Soul to another so firmly, that no outward Occurrences, no Imperfections in the Party loved, can dissolve them.

XXXV.

THE Duty, that is deferred upon a Conceit of present Unfitness, at last grows irksome; and thereupon altogether neglected. I will not suffer my Heart to entertain the least Thought of Loathing

ing towards the Task of Devotion: But violently break through any Unwillingness; not without a deep Check to my self, for my Backwardness.

XXXVI.

THOUGH Time be precious to me (as all irrevocable Things deserve to be) and of all other Things, I would not be lavish of it; yet I will account no Time lost, that is either lent to, or bestowed upon my Friend.

XXXVII.

It is both a Misery and a Shame for a Man to be a Bankrupt in Love: which he may easily pay, and be never the more impoverished. I will be in no Man's Debt, for good Will: But will at least return every Man his own Measure, if not with Usury.

XXXVIII.

THE wicked Man is a very Coward, and is afraid of every Thing. Of God; because he is his Enemy: Of Satan, because he is his Tormentor: Of God's Creatures, because they (joining with their Maker) fight against him: Of himself, because he bears about him his own Accuser and Executioner. The godly Man contrarily, is afraid of nothing. Not of God, because he knows Him his best Friend, and therefore will not hurt him: Not of Satan, because he cannot hurt him: Not of Afflictions, because he knows they proceed from a loving God, and tend to his own Good: Not of the Creatures, since the very Stones of the Field are in League with him: Not of himself, since his Conscience is at Peace. A wicked Man may be secure, because he knows not what he hath to fear; or desperate, through Extremity of Fear: But, truly courageous he cannot be. Faithfulness cannot choose but be false-hearted. I will ever, by

16 MEDITATIONS *and* VOWS.

my Courage, make Trial of my Faith. By how much more I fear, by so much less I believe.

XXXIX.

A BELIEVER hath three Eyes: The first of Sense, common to him with brute Creatures: The second of Reason, common to all Men: The third of Faith, proper to his Profession: Whereof each looketh beyond other; and none of them meddleth with others Objects. For, neither doth the Eye of Sense reach to intelligible Things and Matters of Discourse: Nor the Eye of Reason to those Things which are supernatural and spiritual: Neither doth Faith look down, to Things that may be sensibly seen. If thou discourse to a brute Beast of the Depths of Philosophy, never so plainly, he understands not, because they are beyond the View of his Eye, which is only of Sense. If to a meer carnal Man, of Divine Things; he perceiveth not the Things of GOD: Neither indeed can do, because they are spiritually discerned, And therefore no wonder if those Things seem unlikely, incredible, impossible to him, which the spiritual Man doth as plainly see, as his Eye doth any sensible Thing. Tell a plain Country-man, that the Sun, or some Star is much bigger than his Cart-wheel; or, at least, so many Scores bigger than the whole Earth; he laughs thee to Scorn. Yet the Scholar, by the Eye of Reason, doth as plainly see this Truth as that his Hand is bigger than his Pen. What a thick Mist, yea, what a palpable, and more than *Egyptian* Darkness, doth the natural Man live in! What a World is there that he doth not see at all! And how little doth he see in this, which is his proper Element! There is no bodily Thing, but the brute Creatures see as well as he; and some of them better. As for his Eye of Reason, how dim is it in those Things which are best fitted to it! What one Thing is there in
Nature,

Nature, which he doth perfectly know? What Herb, or Flower, or Worm that he treads on, is there, whose true Essence he knoweth? No, not so much as what is in his own Bosom; what it is, where it is, or whence it is that gives Being to himself. But, for those Things which concern the best World, he doth not so much as confusedly see them; neither knoweth whether they be. He sees no Wit into the great and awful Majesty of God. He discerns Him not in all his Creatures, filling the World with his infinite and glorious Presence. He sees not his wise Providence, over-ruling all Things, disposing all casual Events, ordering all sinful Actions of Men to his own Glory. He comprehends nothing of the Beauty, Majesty, Power, and Mercy of the Saviour of the World, sitting in his Humanity at his Father's Right-Hand. He sees not the unspeakable Happiness of the glorified Souls of the Saints. He sees not the whole heavenly Common-wealth of Angels (ascending and descending to God's Children) waiting upon Him at all Times invisibly (not excluded with Closeness of Prisons, nor Desolateness of Wildernesses) and the Multitude of evil Spirits passing and standing by him, to tempt him to Evil: But, like the foolish Bird when he hath hid his Head that he sees no Body, he thinks himself unseen; and then counts himself solitary, when his Eye can meet with no Companion. It was not without Cause, that we call a meer Fool a Natural. For however Worldlings have still thought Christians God's Fools, we know them the Fools of the World. The deepest Philosopher that ever was, is but an ignorant Sot, to the simplest Christian. For the weakest Christian may, by plain Information, see somewhat into the greatest Mysteries of Nature, because he hath the Eye of Reason common with the best: But the best Philosopher, by all the Demonstration in the World, can conceive

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nothing of the Myſteries of Godlineſs, becauſe he utterly wants the Eye of Faith. Though my Inſight into Matters of the World be ſo ſhallow, that my Simplicity moveth Pity unto others; it ſhall be my Happineſs, that I ſee further into better Matters. That which I ſee not, is worthleſs, and deſerveth little better than Contempt: That which I ſee, is unſpeakable, ineſtimable, for Comfort, for Glory.

XL.

CHRIST raiſed three dead Men to Life: One, newly departed; another, on the Bier; a third, ſmelling in the Grave: To ſhew us that no Degree of Death is ſo deſperate, that it is paſt Help. My Sins are many, and great: Yet if they were more, they are far below the Mercy of Him that hath remitted them, and the Value of his Ransom that hath payed for them. A Man hurts himſelf moſt by Preſumption: But we cannot do GOD a greater Wrong, than to deſpair of Forgiveneſs. It is a double Injury to GOD, firſt, that we offend his Juſtice by Sinning; then, that we wrong his Mercy, by Deſpairing.

XLI.

IT was not for nothing that the wiſe Creator of all Things placed Gold and Silver under our Feet, and hath hid them low in the Bowels of the Earth, that they cannot without great Labour be either found, or gotten: Whereas He hath placed the nobleſt Part of his Creation above our Heads, and open to our View: Wherein, what did he elſe intend, but to draw away our Minds from thoſe worthleſs, and yet hidden Treasures, and to call them to the Contemplation of thoſe better Things, which (beſide their Beauty) are more obvious to us, that in them we may ſee and admire the Glory of their Maker, and withall ſeek
our

our own? How do these Men wrong themselves, and misconstrue God, who bend themselves wholly to the Seeking of those Earthly Commodities, and no more mind Heaven, than if there were none? If we could imagine a Beast to have Reason, how could he be more absurd? How easy is it to observe, that still the higher we go, the more Purity and Perfection we find! So Earth is the very Dross of all the Elements: Water somewhat more pure than it; yet more seculent than the Air above it: The lower Air less pure than the upper Regions; and yet, these, far inferior to the lowest Heavens: Which again are more exceeded by the glorious Seat of God, the Heaven of the Just! Yet these brutish Men take up their Rest in the lowest and worst of all God's Workmanship; not regarding that, which, with it's own Glory, can make them happy. Heaven is the proper Place of my Soul: I will send it up thither continually in my Thoughts, whilst it sojourns with me, before it go to dwell there for ever.

XLII.

A MAN need not care for more Knowledge, than to know himself: He needs no more Pleasure, than to content himself: No more Victory, than to overcome himself: No more Riches, than to enjoy himself; so it be all in God. What Fools are they that seek to know all other Things, and are Strangers to themselves? That seek altogether to satisfy other Men's Humours, with their own Displeasure: That seek to vanquish Kingdoms, when they are not Masters of themselves; that have no Hold of their own Hearts, yet seek to be possessed of all outward Commodities. Go Home to thy self, first, vain Heart: And when thou hast made sure Work there, in knowing, contenting, overcoming, enjoying thy self, spend all the Superfluity of thy Time and Labour, upon others.

XLIII. THE

XLIII.

THE Way to Heaven, is like that which *Jonathan* and his Armour-Bearer passed, betwixt two Rocks; one *Bozez*, the other *Seneb*; that is, foul and thorny: Whereto we must make shift to climb on our Hands and Knees; but when we are come up, there is Victory and Triumph. God's Children have three Suits of Apparel, whereof two are worn daily, on Earth; the third laid up for them in the Ward-robe of Heaven. They are ever either in Black, mourning; in Red, persecuted; or in White, glorious. Any Way shall be pleasant to me, that leads unto such an End. It matters not, what Rags, or what Colours I wear with Men; so I may walk with my Saviour in White, and reign with Him in Glory.

XLIV.

THERE is nothing more easy, than to say Divinity by rote; and to discourse of spiritual Matters from the Tongue or Pen of Others: But to hear God speak it to the Soul, and to feel the Power of Religion in our selves, and to express it out of Truth and Experience within, is both rare, and hard. It will never be well with me, 'till sound Experience hath really catechised my Heart, and made me know God and my Saviour, otherwise than by Words; I will never be quiet 'till I can see, and feel, and taste God: My Hearing I will account as only serving to effect this, and my Speech only to express it.

XLV.

THERE is no Enemy can hurt us, but by our own Hands. Satan could not hurt us, if our own Corruption betray'd us not: Afflictions cannot hurt us without our own Impatience: Temptations cannot hurt us without our own yielding: Death could not hurt us, without the Sting of our own Sins:

Sins

Sin could not hurt us, without our own Impenitence. How might I defy all Things, if I could obtain not to be my own Enemy? I love my self too much, and yet not enough. O God teach me to wish my self but so well as Thou wishest me, and I am safe!

XLVI.

Joy and Sorrow are hard to conceal; as from the Countenance, so from the Tongue: Every Man therefore speaks of his own Pleasure and Care: The Hunter of his Games; the Plough-man of his Team; the Soldier of his March, and Colours. If the Heart were as full of God, the Tongue could not refrain to talk of Him. The Rareness of Christian Communication, argues the common Poverty of Grace. If *Christ* be not in our Hearts, we are Godless: If He be there without our Joy, we are senseless: If we rejoice in Him, and speak not of Him, we are shamefully unthankful. Every Man taketh, yea raiseth Occasion to bring in Speech of what he liketh. As I will think of Thee always, O LORD, so it shall be my Joy to speak of Thee: And if I find not Opportunity, I will make it.

XLVII.

SATAN would seem to be mannerly and reasonable; making as if he would be content with one Half of the Heart, whereas GOD challengeth all or none. He that made all, claims all: And Satan knows, that If he have any Part, GOD will have none: so, the whole falleth to his Share alone. My Heart, when it is whole and at the best, is but a strait and unworthy Lodging for GOD: If it were bigger and better, I would reserve it all for Him. Satan may look in at my Doors by a Temptation: But he shall not have so much as one Chamber-Room set apart for him to sojourn in.

XLVIII. WHAT

XLVIII.

WHAT strange Variety of Actions doth the Eye of GOD see at once, round about the Compass of of the Earth, and within it! Some building Houses; some delving for Metals; some marching in Troops, or encamping one against another; some bargaining in the Market; some travelling on their Way; some praying in their Closets; others quaffing at the Tavern; some rowing in the Gallies; others dallying in their Chambers; and in short, as many different Actions as Persons; yet all have one common Intention of Good to themselves; true in some; but in most, imaginary. The glorified Spirits have but one uniform Work, wherein they all join; The Praise of their Creator. This is one Difference betwixt the Saints above, and below: They above are both free from Business and Distraction: These below are free, though not absolutely, from Distraction, not all from Business. *Paul* could think of the Cloak that he left at *Troas*; and of the Shaping of his Skins for the Tents: Yet through these he lookt still at Heaven. This World was made for Business: My Actions must vary according to my Occasions: My End shall be but one, and the same now on Earth, that it must be one Day in Heaven.

XLIX.

IT is the wonderful Mercy of GOD, both to forgive us our Debts to Him in our Sins, and to make Himself a Debtor to us in his Promises. So that both Ways the faithful Soul may be sure; since He neither calleth for those Debts, which He hath once forgiven; nor withdraws those Favours, and that Heaven which he hath promised: But as He is a merciful Creditor to forgive, so He is a true Debtor to pay whatsoever he hath undertaken: Whence it is come to pass, that the penitent Sinner owes nothing to GOD but Love and Obedience,

ence, and GOD owes still much and all to him: For He owes as much as He hath promised; and what He owes by Virtue of this blessed Promise, we may challenge. O infinite Mercy! He that lent us all we have, and in whose Debt-Books we run hourly forward 'till the Sum be endless; yet owes us more, and bids us look for Payment. I cannot deserve the least Favour He can give; yet will I as confidently challenge the greatest, as if I deserved it. Promise indebteth no less than Desert.

L.

THE eldest of our Fore-Fathers lived not so much as a Day to GOD, to whom a thousand Years is as no more; we live but as an Hour to the Day of our Fore-Fathers: for if nine hundred and sixty Years were but their Day, our fourscore is but the twelfth Part of it: And yet of this our Hour we live scarce a Minute to GOD. For take away all that Time that is consumed in sleeping, dressing, feeding, talking, sporting; of that little Time there can remain not much more than Nothing: Yet the most seek Pastimes to hasten it. Those which seek to mend the Pace of Time, spur a running Horse. I had more need to redeem it with double Care and Labour, than to seek how to sell it for Nothing.

LI.

EACH Day is a new Life, and an Abridgement of the whole. I will so live, as if I counted every Day my first, and my last: As if I began to live but then, and then should live no more afterwards.

LII.

OUR Infancy is full of Folly; Youth, of Disorder and Toil; Age, of Infirmary. Each Time hath his Burden: Yet Infancy longeth after Youth; and Youth after more Age: And he that is very
old

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old, as he is a Child for Simplicity, so he would be for Years. I account old Age the best of the three; partly, for that it hath passed through the Folly and Disorder of the others; partly, for that the Inconveniencies of this are but bodily, with a better State of the Mind; and partly, for that it is nearest to Dissolution. There is nothing more miserable, than an old Man that would be young again. It was an Answer, worthy of *Petrarch*, who when his Friend bemoaned his Age, telling him he was sorry to see him look so Old, replied: Nay, be sorry rather that ever I was Young.

LIII.

I AM a Stranger here below, my Home is above; yet I think too well of these Vanities, and cannot think enough of my Home. O God, what Happiness hast Thou prepared for thy Chosen? What a Purchase was this, worthy of the Blood of such a Saviour? As yet I do but look towards it afar off: But it is easy to see by the Outside, how goodly it is Within: Although as thine House on Earth, so that Above hath more Glory within, than can be bewrayed by the outward Appearance. The outer Part of thy Tabernacle here below, is but an earthly and base Substance; but within, it is furnished with a living, spiritual, and heavenly Guest: So the outer Heavens, though they be as Gold to all other material Creatures; yet they are but Dross to Thee: Yet how are even the out-most Walls of that House of thine, beautified with glorious Lights, whereof every one is a World for Bigness, and as an Heaven for Goodliness! Oh, teach me by this to long after, and wonder at the inner Part, before Thou lettest me come in to behold it.

LIV. MEN,

LIV.

MEN, for the most Part, would neither die nor be Old. When we see an aged Man that hath over-lived all the Teeth of his Gums, the Hair of his Head, the Sight of his Eyes, the Taste of his Palate; we profess, we would not live till we prove Burdens to our dearest Friends, and our selves: Yet if it be put to our Choice what Year we would die, we ever shift it off 'till the next. Nature hath nothing to plead for this Folly, but that Life is sweet: Wherein we give Occasion of renewing that ancient Check, whereby that primitive Vision taxed the Timorousness of the shrinking Confessors; Ye would neither live to be Old, nor die ere your Age: What should I do with you? The Christian must not think it enough to endure the Thought of Death with Patience, but must voluntarily call it into his Mind with Joy; not only abiding it should come, but wishing that it might come. I will not leave till I can resolve, if I might die To-day, not to live till To-morrow.

LV.

THERE was never Age that more bragged of Knowledge, and yet never any that had less Soundness. He that knows not GOD, knoweth nothing; and he that loves not GOD, knows Him not: For He is so sweet, and infinitely full of Delight, that whoever knows Him, cannot choose but affect Him. The little Love of GOD then argues the great Ignorance even of those who profess Knowledge. I will not suffer my Affections to run before my Knowledge: For then I shall love fashionably only, because I hear GOD is worthy of Love; and so be subject to Relapses: But I will ever lay Knowledge as the Ground of my Love. So, as I grow in Divine Knowledge, I shall profit in an Heavenly Zeal.

LVI.

THOSE that are all in Exhortation, no Whit in Doctrine, are like to them that snuff the Candle, but pour not in Oil. Again, those that are all in Doctrine, nothing in Exhortation, drown the Wick in Oil, but light it not. Doctrine, without Exhortation, makes Men all Brain, no Heart. Exhortation, without Doctrine, makes the Heart full, leaves the Brain empty. Both together, makes a Man: One makes a Man Wise; the other, Good. One serves that we may know our Duty; the other, that we may perform it. I will labour in both: But I know not in whether more. Men cannot practise, unless they know; and they know in vain, if they practise not.

LVII.

THERE be two Things in every good Work; Honour and Profit. The latter, God bestows upon us; the former, He keeps to Himself. The Profit of our Works, redoundeth not to God. My Well-doing extendeth not to thee. The Honour of our Work may not be allowed us. My Glory I will not give to another. I will not abridge God of his Part, that He may not bereave me of mine.

LVIII.

THE idle Man is the Devil's Cushion, on which he taketh his free Ease: Who, as he is incapable of any Good, so he is fitly disposed for all Evil. If I do but little Good to others by my Endeavours, yet this is great Good to me, that by my Labour I keep my self from Hurt.

LIX.

IF a Man refer all Things to himself, nothing seems enough: If all Things to God, any Measure

sure will content him of earthly Things; but in Grace, he is insatiable. I will not suffer mine Eyes and Mind to be bound with these visible Things; but still look through these, at God, who is the utmost Scope of them: Accounting them only as a Thorough-fare to pass by, not as an Habitation to rest in.

LX.

THERE is nothing beside Life, that is diminished by Addition. Every Moment we live longer, is so much taken out of our Life. It increaseth and diminisheth only by Minutes, and therefore is not perceived: The shorter Steps it taketh, the more sliely it passeth. Time shall not so steal upon me, that I shall not discern it, and catch it by the Fore-lock; nor so steal from me, that it shall carry with it no Witness of his Passage in my Proficiency.

LXI.

IT was a just Doubt of *Phocion*, who when the People praised him, asked, What Evil have I done? I will strive to deserve Evil of none: but not deserving ill, it shall not grieve me to hear Ill of those that are Evil. I know no greater Argument of Goodness, than the Hatred of a wicked Man.

LXII.

A MAN that comes hungry to his Meal, feeds heartily on the Meat set before him, not regarding the Platter wherein it is served; who afterwards begins to play with the Dish, or to read Sentences on his Trencher. Those Auditors which can find nothing to do, but note elegant Words, or perhaps an ill Gesture in a pithy Speech, argue themselves full, ere they came to the Feast: and therefore go away with a little Pleasure, no Profit.

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In hearing others, my only Intention shall be, to feed my Mind with solid Matter: if my Ear can get ought by the Way, I will not grudge it; but I will not intend it.

LXIII.

A CHRISTIAN, for the sweet Fruit he bears to God and Men, is compared to the Noblest of all Plants, the Vine. Now, as the most generous Vine, if it be not pruned, runs out into many superfluous Stems, and grows at last weak and fruitless: so doth the best Man, if he be not cut short of his Desires, and pruned with Afflictions. If it be painful to Bleed, it is worse to wither. Let me be pruned, that I may grow, rather than be cut up to burn.

LXIV.

I OBSERVE Three Seasons, wherein a wise Man differs not from a Fool; in his Infancy, in Sleep, and in Silence: for in the two former we are all Fools; and in Silence all are wise. In the two former, there may be Concealment of Folly; but the Tongue is a Blab: there cannot be any Kind of Folly, either simple, or wicked, in the Heart, but the Tongue will bewray it. He cannot be wise that speaks without Sense, or out of Season, nor he known for a Fool that says Nothing. It is a great Misery to be a Fool: but this is yet greater, that a Man cannot be a Fool, but he must shew it. Surely, he is not a Fool that hath unwise Thoughts, but he that utters them.

LXV.

I CAN do Nothing without a Million of Witnesses: The Conscience is as a thousand Witnesses; and God is as a thousand Consciences: I will therefore so deal with Men, as knowing that God sees me; and so with God, as if the World saw me;

me: So with my self and both of them, as knowing that my Conscience seeth me; and so with them all, as knowing I am always over-looked by my Accuser, by my Judge.

LXVI.

EVEN the best Things ill used, become Evils; and the worst Things used well, prove Good. A good Tongue, used to Deceit; a good Wit, used to defend Error; a strong Arm, to Murther; Authority, to oppress; are all Evil: yea, GOD's own Word is the Sword of the Spirit; which if it kill not our Vices, kills our Souls. Contrariwise, (as Poisons are used to wholesome Medicine) Afflictions and Sins, by a good Use, prove so gainful, as Nothing more. Words are as they are taken, and Things are as they are used. There are even cursed Blessings: O LORD, rather give me no Favours, than not Grace to use them. If I want them, Thou requirest not what Thou dost not give: but if I havethem, and want their Use, thy Mercy proves my Judgment.

LXVII.

MAN is the Best of all these inferior Creatures; yet lives in more Sorrow and Discontent, than the Worst of them: while that Reason wherein he excells them, and by which he might make Advantage of his Life, he abuses to a suspicious Distrust. How many hast thou found of the Fowls of the Air, lying dead in the Way for want of Provisions? They eat, and rest, and sing, and want Nothing. Man, which hath far better Means to live comfortably, toileth, and careth, and wanteth; whom yet his Reason alone might teach, that He that careth for these lower Creatures, will much more provide for Man. There is an holy Carelessness; free from Idleness; free from Distrust. In these earthly Things, I will so depend on my Maker, that my Trust in Him may not exclude all my Labour;

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and yet so labour, upon my Confidence on Him, as my Endeavour may be void of Perplexity.

LXVIII.

I HAVE seen some afflict their Bodies with wilful Famine, and Scourges of their own making. GOD spares me that Labour; for He whips me daily with the Scourge of a weak Body; and sometimes with ill Tongues. He holds me short many Times of the Feeling of his comfortable Presence, which is, in Truth, so much more miserable an Hunger than that of the Body, by how much the Soul is more tender, and the Food denied, more excellent. He is my Father, infinitely wise, to proportion my Correction to my Estate; and infinitely loving, in fitting me with a due Measure. Let me learn to make a right Use of his Corrections, and I shall not Need to correct my Self. And if it should please GOD to remit his Hand a little, I will govern my Body, as a Master, not as a Tyrant.

LXIX.

IF GOD had not said, *Blessed are those that hunger*, I know not what could keep weak Christians from Despair. Many Times, all I can do, is to find and complain that I want Him, and wish to recover Him. Now this is my Stay, that He in Mercy esteems us not only by Having, but by Desiring also; and, after a Sort, accounts us to have that which we want, and desire to have. Let me desire still more; and I know I shall not desire always. There was never Soul miscarried with longing after Grace. O blessed Hunger, that ends always in Fulness! I am sorry that I can *but* hunger; and yet I would not be full; for the Blessing is promised to the Hungry. Give me more, LORD, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

LXX. HELL

LXX.

HELL it self is scarce a more obscure Dungeon, in Comparison of the Earth, than Earth is in Respect of Heaven. Here, the Most see nothing, and the Best see little: Here Half our Life is Night; and our very Day is Darknes, in Respect of God. The true Light of the World and the Father of Lights dwelleth above: There is the Light of Knowledge to inform us, and the Light of Joy to comfort us; without all Change of Darknes. There was never any Captive loved his Dungeon, and complained when he must be brought out to Light and Liberty: Whence then is this unnatural Madnes in Men, that we delight so much in this unclean, dark Prison of Earth; and think not of our Release to that glorious Paradise, without Grief and Repining? It is hence we are sure we are not perfectly well here: If we could be as sure we should be better above, we would not fear changing. Our Sense tells us, we have some Pleasure here; and we have not Faith to assure us of more Pleasure above: And hence we settle our selves to the present, with Neglect of the future, tho' infinitely more excellent. The Heart follows the Eyes: And unknown Good is uncared for. O LORD, do Thou break through this Darknes of Ignorance and Faithlessness, wherewith I am compassed! Let me but see my Heaven, and I know I shall desire it!

LXXI.

To be carried away with an Affectation of Fame, is so absurd, that I wonder it can be incident to any Man. For what a Mole-Hill of Earth is it, to which his Name can extend, when it is furthest carried by the Wings of Report? And how short a while doth it continue where it is once spread? Time, the Devourer of his own Brood, consumes both us and our Memories; not Brass, nor Marble
can

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can bear Age. How many flattering Poets have promised Immortality of Name to their Princes, who together are buried long since in Forgetfulness! Those Names and Actions, that are once on the File of Heaven, are past the Danger of Defacing. I will not care whether I be remembred, or forgotten among Men, if my Name and good Actions live with GOD in the Records of Eternity.

LXXII.

THERE is no Man, nor Place free from Spirits, although they testify their Presence by visible Effects but in Few. Every Man entertains Angels, though not in visible Shapes, as *Abraham* and *Lot*. The evil Ones do nothing but provoke us to sin, and plot Mischiefs against us, by casting in our Way dangerous Objects, and by suggesting sinful Motions, stirring up Enemies against us, amongst Men, frightening us in our selves, accusing us to GOD. On the contrary, the good Angels are ever removing our Hindrances from Good, and our Occasions of Evil, mitigating our Temptations; helping us against our Enemies; delivering us from Dangers; comforting us in Sorrows; furthering our good Purposes; and at last carrying our Souls to Heaven. It would affright a weak Christian that knows the Power and Malice of wicked Spirits, to consider their Presence, and Number; but when with the Eyes of *Elisba's* Servants, he sees those on his Side as present, as diligent, more powerful; he cannot but take Heart again: especially if he consider, that neither of them is without GOD, limiting the one the Bounds of their Temptation; directing the other in the Safeguard of his Children. Whereupon, though there be many Legions of Devils, and every one of them more strong than many Legions of Men, and more malicious than strong, yet the little Flock of GOD's Church
liveth

liveth and prospereth. I have ever with me invisible Friends and Enemies. The Consideration of mine Enemies shall keep me from Security, and make me fearful of doing ought to advantage them. The Consideration of my spiritual Friends shall comfort me against the Terror of the other; shall remedy my Solitariness; shall make me weary of doing Ought undecently, grieving rather, that I have ever heretofore made them turn away their Eyes, for Shame of that, whereof I have not been ashamed; that I have no more enjoyed their Society; that I have been no more affected with their Presence. What though I see them not? I believe them. I were no Christian, if my Faith were not as sure as my Sense.

LXXIII.

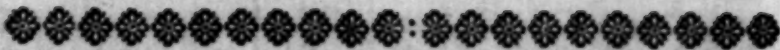
EARTH, which is the basest Element, is both our Mother that brought us forth, our Stage that bears us alive, and our Grave wherein at last we are entomb'd; giving to us both our Original, our Harbour, our Sepulchre: She hath yielded her Back to bear Thousands of Generations; and at last hath open'd her Mouth to receive them; so swallowing them up, that she still both beareth more and looks for more; not bewraying any Change in herself, whilst she so oft has changed her Brood, and her Burden. It is a Wonder we can be proud of our Parentage, or of our selves, while we see the Baseness of the Earth, whence we originally came. What Difference is there? Living Earth treads upon dead Earth, and afterwards descends into the Grave, as senseless and dead, as the Earth that receives it. Not many are proud of their Souls; and none but Fools can be proud of their Bodies. While we walk and look upon the Earth, we cannot but acknowledge sensible Admonitions of Humility; and while we remember them,

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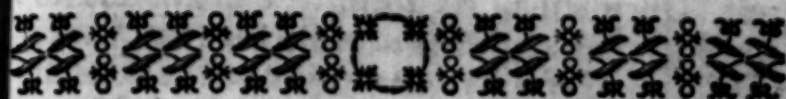
them, we cannot forget our selves. It is a Mother-like Favour of the Earth, that she bears and nourishes me, and at the last entertains my dead Carcase: But it is a greater Pleasure, that she teacheth me my Vileness by her own, and sends me to Heaven, for what she wants.



6 JY 64



HEAVEN



H E A V E N

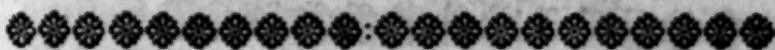
U P O N

E A R T H;

O R



Of true P E A C E of M I N D.



S E C T. I.

Censure of PHILOSOPHERS.

W H E N I had studiously read over the
 Writings of some wise Heathens, I must
 confess, I found a little Envy and Pity.
 I envied Nature in them, to see her so witty in
 Devising such plausible Refuges for doubting and
 troubled Minds: I pitied them, to see that their
 careful

careful Disquisition, led them in the End but to mere Unquietness. If *Seneca* could have had Grace to his Wit, what Wonders would he have done in this Kind? As he was, this he hath gained: Never any Heathen wrote more divinely: Never any Philosopher more probably. Neither would I ever desire better Master, if to this Purpose I needed no other Mistress than Nature. . But this in Truth is a Task, which Nature hath never without Presumption undertaken, and never performed without much Imperfection. And if she could have effected it alone, I know not what Employment she could have left for Grace, nor what Privilege it could have been here below to be a Christian, since this that we seek is the noblest Work of the Soul; the Sum of all human Desires: which when we have attained, then only we begin to live, and are sure that we cannot thenceforth live miserably. No Marvel then if all the Heathen have diligently sought after it, many wrote of it, none attained it. Not *Athens* must teach this Lesson, but *Jerusalem*.



S E C T. II

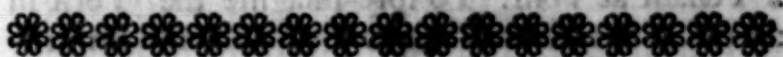
What TRANQUILLITY is, and where-
in it consists.

YET something Grace scorneth not to learn of Nature, as *Moses* may take good Counsel of a *Midianite*. * Nature hath ever had more Skill in the End, than in the Way to it; and

* Or rather, Preventing Grace.

where-

whether she have discoursed of the good Estate of the Mind, which we call *Tranquillity*, or the best, which is *Happiness*, hath more happily guessed at the general Definition of them, than at the Means to compass them. She teacheth us therefore, that the *Tranquillity* of the Mind is, as of the Sea and Weather, when no Wind stirreth, when the Waves do not tumultuously rise and fall upon each other; but when the Face both of the Heaven and Waters is still, fair, and equable. And this Composedness of Mind we require; not for some short Fits, but with the Condition of Perpetuity. So then the calm Mind must be settled in an habitual Rest; not then firm when there is nothing to shake it, but then least shaken, when it is most assailed.



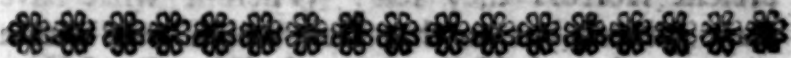
S E C T. III.

Insufficiency of Human Precepts.

WHENCE easily appears how vainly it hath been sought either in such a constant State of outward Things, as should give no Distaste to the Mind, while all earthly Things vary with the Weather, and have no Stay but in Uncertainty, or in the natural Temper of the Soul, so order'd by human Wisdom, as that it should not be affected with any Events, since that cannot by natural Power be held like to it self; but one While is cheerful; another While drowsy, dull, comfortless. In both which, since the wisest Philosophers have grounded all the Rules of their *Tranquillity*, it is plain they saw it afar off, as they did Heaven it self with Desire and Admiration, but

knew not the Way to it. Whereupon, alas, how slight and impotent are the Remedies they prescribe for Unquietness! *Seneca's Rules* are these: "We should ever be employing ourselves in some publick Affairs, choosing our Business according to our Inclination, and prosecuting what we have chosen: Wherewith being at last cloyed, we should retire to private Studies: that in Respect of Patrimony, we should be but carelessly affected, so drawing it in as it may be least for Shew, most for Use; removing all Pomp, bridling our Hopes, cutting off Superfluities; for Crosses, to consider that Custom will abate them; that the best Things are but Chains and Burdens to those that have them; that the worst Things have some Mixture of Comfort. Next he advises a Man to account himself as a Tenant at Will: To fore-imagine the Worst in all casual Matters: To avoid all idle and impertinent Businesses; not to fix our selves upon any one State, so as to be impatient of a Change; to call back the Mind from outward Things, and draw it Home into it self: To laugh at others Misdemeanours: Not to depend upon others Opinions, but to stand upon our own Bottoms: To make much of our selves, chearing up our Spirits with Variety of Recreations, with full Meals, and all other Bodily Indulgence." All these in their Kinds please well, but are unable to effect that for which they are propounded. Nature teacheth thee all these should be done; she cannot teach thee to do them: and yet do all these and no more, let me never have Rest if thou have it. For neither are here the greatest Enemies of our Peace so much as desired afar off, nor are those that are noted hereby so prevented, that we can promise our selves any Security. Whoso thus only instructed challenges all sinister Events, is like to some skilful Fencer who stands upon his usual Wards, and plays well; but

but if there comes an unwonted Blow, is put beside the Rules of his Art, and with much Shame over-taken: And for those that are known, believe me, the Mind of Man is too weak to bear it out. It must be, it can be none but a Divine Power, that can uphold the Mind against the Rage of main Afflictions; and yet the greatest Crosses are not the greatest Enemies to inward Peace. Let us therefore look up above our selves, and from the Rules of an higher Art, supply the Defects of natural Wisdom, giving such infallible Directions for Tranquillity, that whosoever shall follow, cannot but live sweetly. To which Purpose it shall be requisite, first to remove all Causes of Unquietness, and then to set down the Grounds of our happy Rest.



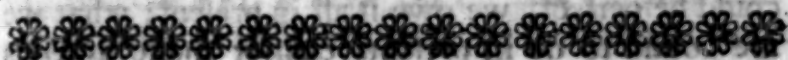
S E C T. IV.

Enemies of Inward Peace divided into their Ranks.

I FIND two universal Enemies of Tranquillity; Conscience of Evil done, Sense or Fear of Evil suffered. The former in one Word, we call Sins; the latter, Crosses. The first of these must be taken away, the second duly tempered ere the Heart can be at Rest. For first, how can that Man be at Peace, that is at Variance with God and himself? How should Peace be God's Gift, if it could be without Him, if it could be against Him? Sin is a perpetual Make-bate betwixt God and Man, betwixt a Man and himself. And

this Enmity, though it do not continually shew it self, for that the Conscience is not ever clamorous, yet doth evermore work secret Unquietness to the Heart. The guilty Man may have a seeming Truce, a true Peace he cannot have. Alas, what avails it to seek outward Reliefs, when thou hast thine Executioner within thee? If thou couldst shift from thy self, thou mightest have some Hope of Ease; thou shalt never want Furies so long as thou hast thy self. Yea, what if thou wouldst run from thy self? Thy Soul may fly from thy Body, thy Conscience will not fly from thy Soul, nor thy Sin from thy Conscience. Some Men indeed in the Bitterness of these Pangs of Sin, have leaped out of this private Hell that is in themselves, into the common Pit, choosing to venture upon the future Pains they feared, rather than to endure the present Horrors they felt: Wherein what have they gained, but to that Hell which was within them, a second Hell without? The Conscience leaves not where the Fiends begin, but both join together in Torture. But there are some firm and obdurate Fore-heads, whose Resolution can laugh their Sin out of Countenance. Believest thou that such a Man's Heart laughs with his Face? Will not he dare be an Hypocrite, that durst be a Villain? Knowest thou not that there are those who count it no Shame to Sin, yet count it a Shame to be check'd with Remorse, especially so as others Eyes may descry? To whom Repentance seems Base-mindedness, unworthy of him that professes Valour. Such a Man can grieve when none sees it, but himself can laugh when others see it. Assure thy self that Man's Heart bleedeth, when his Face counterfeits a Smile. Or, if perhaps Custom hath bred Carelessness in him, as usual Whipping makes the Child not care for the Rod, yet an unwanted Extremity of the Blow shall fetch Blood of
the

the Soul, and make the Back that is most harden'd, sensible of Smart: And the further the Blow is fetch'd through Intermission of Remorse, the harder it must needs alight: Therefore, I may confidently tell the careless Sinner, as that bold *Tragedian* said to *Pompey*: "The Time shall come wherein thou shalt fetch deep Sighs, and therefore shalt sorrow desperately, because thou sorrowedst not sooner."



S E C T. V.

The Remedy of an unquiet Conscience.

THERE can be therefore no Peace without Reconciliation; thou canst not be Friends with thy self, 'till with God: For thy Conscience, which is thy best Friend while thou sinest not, like an honest Servant, takes his Master's Part against thee, when thou hast sinned. There can be no Reconciliation without Remission. God can neither forget the Injury of Sin, nor dissemble Hatred. There can be no Remission without Satisfaction; neither dealeth God with us, as we Men with some desperate Debtors, whom we altogether let go for Disability, or at least dismiss them upon an easy Composition. All Sins are Debts; all God's Debts must be discharg'd. It is a bold Word, but a true one; God could not be just, if any of his Debts should pass unsatisfied. The Conceit of the profane Vulgar, makes him a God of all Mercies; and thereupon hopes for Pardon without Payment. Fond and ignorant Presumption, to disjoin Mercy and Justice in Him in whom they are both essential; to make Mercy exceed

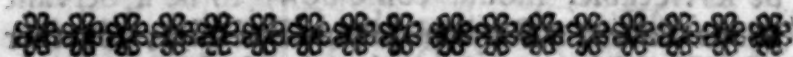
Justice in Him, in whom both are infinite. Darest thou hope GOD can be so kind to thee, as to be unjust to Himself? GOD will be just: Go thou on to presume and perish. There can be no Satisfaction by any Recompence of ours: An infinite Justice is offended, an infinite Punishment is deserved by every Sin, and every Man's Sins are as near to infinite, as Number can make them. Our best Endeavour is finite, imperfect, and faulty. If it could be perfect, we owe it all in present; what we are bound to do in present, cannot make amends for what we have done in Time past: And where shall we then find a Payment of infinite Value, but in Him, who is only and all infinite? The Dignity of whose Person being infinite, gave such Worth to his Satisfaction, that what he suffered in short Time, was proportionable to what he should have suffered beyond all Times. He did all, suffered all, payed all, for us.

WHERE shall I begin to wonder at Thee, O Thou Divine eternal Peace-Maker, the Saviour of Men, the Anointed of GOD, Mediator between GOD and Man, in whom there is Nothing which doth not exceed not only the Conceit, but the very Wonder of Angels, who saw thee in thy Humiliation with Silence, and adore Thee in thy Glory with perpetual Praises! Thou wast for ever of Thy self, as GOD; of the Father, as the Son; the eternal Son of an eternal Father; not later in Being, not less in Dignity, nor other in Substance. Begotten without Diminution of Him that begot Thee, while he communicated that wholly to Thee, which he retained wholly in Himself, because both were infinite without Inequality of Nature, without Division of Essence; when being in this State, thine infinite Love and Mercy to desperate Mankind, caused Thee, O Saviour, to empty Thy self of thy Glory, that Thou mightest put on our Shame and Misery.

Misery. Wherefore, not ceasing to be GOD, thou began'st to be Man; to the End that thou mightest be a perfect Mediator betwixt GOD and Man, who wert Both in One Person; GOD, that Thou mightest satisfy; Man, that Thou mightest suffer: That since Man had sinned, and GOD was offended, Thou which wert GOD and Man, mightest satisfy GOD for Man. None but Thy self, which art the *Eternal Word*, can express the Depth of this Mystery, that GOD should be cloathed with Flesh, come down to Men, and become Man, that Man might be exalted into the highest Heavens; and that our Nature might be taken into the Fellowship of the Deity. That He to whom all Powers in Heaven bowed, and thought it their Honour to be serviceable, should come down to be a Servant to his Slaves, a Ransom for his Enemies; together with our Nature taking up our Infirmities, our Shame, our Torments, and bearing our Sins without Sin. That Thou, whom the Heavens were too strait to contain, shouldst lay thy self in an obscure Manger: Thou who wert attended of Angels, shouldst be derided of Men, rejected of thine own, persecuted by Tyrants, tempted with Devils, betray'd of thy Servant, crucified among Thieves, and (which is worse than all these) in thine own Apprehension, for the Time as forsaken of thy Father! That Thou, whom our Sins had pierced, shouldst for our Sins, both sweat Drops of Blood in the Garden, and pour out Streams of Blood upon the Cross! O the invaluable Purchase of our Peace! O Ransom enough for more Worlds! Thou, who wert in the Council of thy Father, the Lamb slain from the Beginning of Time, camest now in Fullness of Time to be slain by Man, for Man; being at once the Sacrifice offered, the Priest that did offer, and the GOD to whom it was offered. How graciously didst Thou proclaim our Peace, as a

Prophet

Prophet in the Time of thy Life upon Earth, and purchase it by thy Blood as a Priest at thy Death, and now confirmest and appliest it as a King in Heaven! By Thee only it was procured, by Thee it is proffered. O Mercy without Example, without Measure! God offers Peace to Man, the Holy seeks to the Unjust, the Potter to the Clay, the King to the Traitor. We are unworthy that we should be received to Peace though we desired it; what are we then that we should have Peace offered for the Receiving? An easy Condition of so great a Benefit; He requires us not to earn it, but to accept it of Him: What could He give more? What could He require less of us?



SECT. VI.

The Receipt of our Peace offered by Faith.

THE Purchase therefore was paid at once, yet must be severally reckoned to every Soul whom it shall benefit. If we have not an Hand to take what *Christ's* Hand doth either hold or offer, what is sufficient in Him, cannot be effectual to us. The spiritual Hand, whereby we apprehend the sweet Offers of our Saviour, is Faith, which, in short, is no other than an Affiance in the Mediator: Receive Peace, and be happy; Believe, and thou hast received. From hence it is that we are interested in all that either God hath promised, or *Christ* hath performed. Hence have we from God both Forgiveness and Love, the Ground

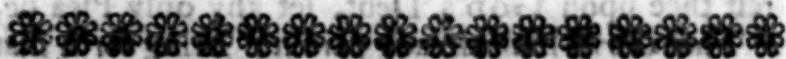
Ground of all, either Peace or Glory. Hence, of Enemies, we become more than Friends, Sons: And as Sons, may both expect and challenge not only careful Provision and safe Protection on Earth, but an everlasting Patrimony above. This Field is so spacious, that it were easy for a Man to loose himself in it: And if I should spend all my Pilgrimage in this Walk, my Time would sooner end than my Way.

BEHOLD now, after we have sought Heaven and Earth, where only the wearied Dove may find an Olive of Peace. The Apprehending of this all-sufficient Satisfaction, makes it ours: Upon our Satisfaction, we have Remission; upon Remission, follows Reconciliation; upon our Reconciliation, Peace. When therefore thy Conscience shall arrest thee upon God's Debt, let thy only Plea be, "That *Christ* hath already paid it." Bring forth that bloody Acquittance sealed to thee from Heaven upon thy true Faith, straitway thou shalt see the fierce and terrible Look of thy Conscience changed into friendly Smiles, and that rough and violent Hand, that was ready to drag thee to Prison, shall now lovingly embrace thee, and fight for thee against all the wrongful Attempts of any spiritual Adversary.

O heavenly Peace, and more than Peace, Friendship! whereby alone we are leagued with our selves, and God with us, which whoever wants, shall find a sad Remembrance in the midst of his dissembled Jollity. O Pleasure, worthy to be pitied, and Laughter, worthy of Tears, that is without this! Ah! Fool, thy Soul festereth within, and is affected so much more dangerously, by how much less it appeareth. Thou may'st while thy self with Variety, thou canst not ease thee. Sin

owes thee a Spight, and will pay it thee, perhaps when thou art in worse Case to sustain it. This Flitting doth but provide for a further Violence at last.

I HAVE seen a little Stream of no Noise, which upon its Stoppage hath swelled up, 'till with a loud Gush, it hath borne down whatsoever hath stopped it. Thy Death-Bed shall smart for these wilful Adjournings of Repentance; whereon how many have we heard raving of their old neglected Sins, and fearfully despairing when they have had most need of Comfort? In Sum, there is no Way but this: Thy Conscience must have either Satisfaction or Torment. Discharge thy Sin betimes, and be at Peace.



SECT. VII.

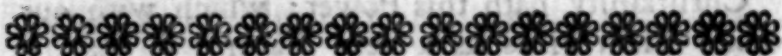
Sollicitation of Sin remedied.

NEITHER can it suffice for Peace, to have crossed the old Scroll of our Sins, if we prevent not the future; yea, the present Impunity of Temptation, breeds Unquietness. Sin where it hath got an Haunt, if it be not strongly repelled, doth near as much vex us with soliciting as with yielding. Suters are drawn on with an easy Repulse; counting that as half granted, which is but faintly gainsay'd. Peremptory Answers can only put Sin out of Heart for any second Attempts. It is ever impudent when it meets not with a bold Heart; hoping to prevail by wearying us, and wearying us by Intreaties. Let all Suggestions there-

therefore find thee Resolute: So shall thy Soul find it self at Rest; for as the Devil, so Sin, his natural Brood, flies away with Resistance. To which Purpose, all our disordered Affections, which are the secret Factors of Sin and Satan, must be restrained by a strong and yet temperate Command of Reason and Religion. Reason alone is too weak: Only Christianity hath this Power; which with our second Birth gives us a new Nature: so that, if Excess of Passions be natural to us as Men, the Order of them is natural to us as Christians. Reason bids the angry Man say over his Alphabet ere he give his Answer; hoping by this Intermission of Time, to gain the Mitigation of his Rage. He was never thoroughly angry, that can endure the Recital of so many idle Letters. Christianity gives not Rules, but Power to avoid this short Madness.

It was a wise Speech that is reported of our best and last Cardinal; who when a skilful Astrologer, upon the Calculation of his Nativity, had foretold his future State, answered: Such perhaps I was born, but since that Time, I have been born again, and my second Nature hath crossed my first. The Power of Nature is a good Plea for those that acknowledge nothing above Nature. But for a Christian to excuse his Intemperateness by his natural Inclination, and to say, "I am born Cholerick," is an Apology worse than the Fault. Wherefore serves Religion, but to subdue Nature? We are so much Christians, as we can rule our selves; the rest is but Firth and Speculation. The unregenerate Mind is not capable of this, and therefore through the continual Mutinies of Passion, cannot but be subject to perpetual Unquietness. There is neither Remedy nor Hope in this State. But the Christian Soul, by only looking up to Christ, curseth the burning Venom of these fiery Serpents that lurk

lurk within him. Hast thou nothing but Nature: Look for no Peace. GOD is not prodigal to cast away his best Blessings on so unworthy Subjects. Art thou a Christian? Do but remember the Faith; and then if thou dar'st, if thou canst, yield to the Excess of Passion.



S E C T. VIII.

The second main Enemy to Peace, Crosses.

THUS far of the most dangerous Enemy of our Peace; which if we have once mastered, the other Field shall be fought and won with less Blood. Crosses disquiet us either in their present Feeling, or their Expectation: Both of them, when they meet with meek Minds, so extremely distempering them, that the Patient for the Time is not himself. How many weary of their Pain, weary of their Lives, have made their own Hands their Executioners? How many meeting with a head-strong Grief, have been carried quite out of their Senses? How many Millions rub out their Lives in perpetual Discontent, therefore living, because they cannot yet die? If there could be any human Receipt prescribed to avoid Evils, it would be purchased at an high Rate. But it is impossible that Earth should redress that, which is sent from Heaven; and if it could be done, even the Want of Miseries would prove miserable: For the Mind would grow a Burden to it self. Summer is the sweetest Season, yet if it were not received with Interchanges of cold Frosts and piercing Winds, who could live? Summer would be no Summer,
if

if Winter did not both lead it in, and follow it. We may not therefore hope or strive to escape all Crosses; some we may: What thou canst, fly from; what thou canst not, allay and mitigate. In Crosses universally, let this be thy Rule; Make thy self none, escape some, bear the rest, sweeten all.



S E C T. IX.

Of Crosses that arise from Conceit.

APPREHENSION gives Life to Crosses: And if some be simply, most are as they are taken.

I have seen many, who have framed themselves Crosses out of Imagination, and have found that Insupportable for Weight, which in Truth never was. Others again laughing out heavy Afflictions, for which they were bemoaned of the Beholders. One receives a deadly Wound, and looks not so much as Pale at the Smart. *Greenham*, that Saint of ours (whom it cannot disparage that he was reserved for our loose Age) can lie quietly upon the Form, looking for the Surgeon's Knife, binding himself as fast with a resolved Patience, as others with strongest Cords, abiding his Flesh carved, and his Bowels ripped, and not stirring more than if he felt not; while others tremble to expect, and shrink to feel but the Pricking of a Vein. There can be no Remedy for imaginary Crosses but Wisdom, which will teach us to esteem all Events as they are; like a true Glass, representing all Things to our Minds, in their due Proportion.

tion. So as Crosses may not seem to be, that are not, nor little ones seem great and intolerable. Give thy Mind good Counsel, thine Ear to thy Friend, and these fantastical Evils shall vanish away.



SECT X.

Of true and real Crosses.

IT were idle Advice, to bid Men avoid Evils. Nature hath taught this, even to brute Creatures: And Self-love, making the best Advantage of Reason, will easily make us wise. It is more worth our Labour, since our Life is so open to Calamities, to teach Men to bear what Evils they cannot avoid. Wherein it is hardly credible, how much good Resolution will avail us. I have seen one Man, by the Help of a little Engine, lift up that Weight alone, which forty Hands, by their clear Strength, might have endeavour'd to do in vain. We live here in an Ocean of Troubles, wherein we can see no firm Land; one Wave falling upon another. So many good Things as we have, so many Evils arise from their Privation; besides no fewer real and positive Evils that afflict us. If I were to preserve Receipts to every particular Cross, I doubt, Whether a Life would not be too little to write, and but enough to read them.





S E C T XI.

The first Remedy of Crosses before they come.

TH E same Medicines cannot help all Diseases of the Body; of the Soul they may. In the first whereof, I would prescribe Expectation, that either killeth or abateth Evils. Evils will come never the sooner for that thou lookest for them, they will come the easier. It is a Labour well lost, if they come not; and well bestowed, if they do come. We are sure the worst may come, why should we be secure that it will not? Suddenness finds weak Minds secure, makes them miserable, leaves them desperate. If thou wilt not therefore be oppressed with Evils, *Expect and Exercise*: Expect the Evils themselves; yea, exercise thyself in Expectation: So while the Mind pleaseth itself in thinking, "Yet I am not thus," it prepareth itself against, it may be so.



S E C T XII.

The next Remedy of Crosses, when they are come from their Author.

NEITHER doth it a little blunt the Edge of Evils, to consider that they come from a Divine Hand, whose Almighty Power is guided by a most wise Providence, and temper'd

with a Fatherly Love. Even the savage Creatures will be smitten by their Keeper, and repine not; if by a Stranger, they tear him in Pieces. He strikes me that made me, that moderates the World; Why struggle I with Him? Why with myself? Am I a Fool, or a Rebel? A Fool, if I be ignorant whence my Crosses come: A Rebel, if I know it, and be impatient. My Sufferings are from a God, from my God; He hath sent me every Dram of Sorrow that I now feel: Thus much shalt thou abide, and here shall thy Miseries be stinted. All wordly Helps cannot abate them, all Powers of Hell cannot add one Scruple to their Weight: I must therefore either blaspheme God in my Heart, detracting from his infinite Justice, Wisdom, Power, Mercy, which all shall stand inviolable, when Millions of such Worms as I am, are gone to Dust; or else confess, that I ought to be patient. And if I profess I should be what I am not, I bewray miserable Impotency. But (as Impatience is full of Excuse) it was thine own rash Improvidence, or the Spight of thine Enemy that impoverish'd, that defamed thee: It was the Malignity of some unwholsome Dish, or some gross, corrupt Air, that hath distemper'd thee.

WHY dost thou bite at the Stone, which could never have hurt thee, but from the Hand that threw it? If I wound thee, What matters it whether with my own Sword, or thine, or another's? God strikes some immediately from Heaven with his own Arm, or with the Arm of Angels: Others he buffets with their own Hands, some by the revenging Sword of an Enemy, others with the Fist of his dumb Creatures: God strikes in all; his Hand moves theirs. If thou see it not, blame thy carnal Eyes. Why dost thou censure the Instrument, while thou knowest the Agent? Even the dying

dying Thief pardons the Executioner, exclaims on his unjust Judge, or his malicious Accusers. Either then blame the first Mover, or discharge the Means: Which as they could not have touched thee, but as from him; so from him they have afflicted thee justly, wrongfully perhaps in themselves.



SECT XIII.

The third Antidote on Crosses.

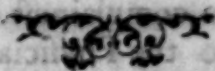
BUT neither seemeth it enough to be patient in Crosses, if we are not thankful also. Good Things challenge more than bare Contentment. Crosses (unjustly term'd Evils) as they are sent of Him that is all Goodness, so they are sent for Good.

WHAT greater Good can be to the diseased Man, than fit and proper Physick to cure him? Crosses are the only Medicines of sick Minds. Thy sound Body carries within it a sick Soul; thou feel'st it not perhaps: So much more art thou sick, and so much more dangerously. It is a rare Soul that hath not some notable Disease; only Crosses are thy Remedies. What, if they be unpleasant? They are Physick: It is enough if they be wholesome. Not pleasant Taste, but the secret Virtue commends Medicines. If they cure thee, they shall please thee, even in displeasing; or else thou lovest thy Palate above thy Soul. What Madness is this? When thou complainest of a Bodily Disease, thou sendest to the Physician, That he may

54 HEAVEN *upon* EARTH.

send thee not savoury, but wholesome Portions: Thou receivest them in Spight of thine abhorring Stomach, and withal both thankest and rewardest the Physician. Thy Soul is sick: Thy heavenly Physician sees it, and pities thee ere thou thyself; and unsent to, sends thee not a plausible, but a soveraign Remedy: Thou loathest the Savour, and rather wilt hazard thy Life, than offend thy Palate; and instead of Thanks, repineest at, revilest the Physician.

How comes it, That we love ourselves so little (if at least we count our Souls the best or any Part) as that we had rather undergo Death than Pain, chusing rather wilful Sicknes, than a harsh Remedy? Surely we Men are meer Fools, in the Estimation of our own Good, like Children, our Choice is led altogether by Shew, no Whit by Substance. We cry after every well-seeming Toy, and put from us solid Proffers of good Things. The wise Arbitrator of all Things sees our Folly, and corrects it, with-holding our idle Desires, and forcing upon us the sound Good we refuse. It is second Folly in us, if we thank Him not. The foolish Babe cries for his Father's bright Knife, or gilded Pills. The wiser Father knows they can but hurt him; and therefore with-holds them after all his Tears. The Child thinks he is used unkindly. Every wise Man, and himself at more Years, can say, It was but Childish Folly, in desiring it, in complaining that he missed it. The Loss of Wealth, Friends, Health, is sometimes Gain to us. Thy Body, thy Estate, is worse; thy Soul is better: Why complaineest thou?





S E C T. XIV.

Remedy of the last and greatest Breach of Peace, arising from Death.

WHEN even the great Adversary, Death, like a proud Giant, comes stalking out in his fearful Shape, and insults over our frail Mortality, while a Host of Worldlings fly for Fear, the true Christian (armed with Confidence of future Happiness) dares boldly encounter him, and can wound him in the Forehead, and trampling upon him, can cut off his Head with his own Sword, and victoriously returning, sing in Triumph, *O Death, where is thy Sting?* An happy Victory! We die, and are not foiled; yea, we are Conquerours in dying: We could not overcome Death, if we died not. That Dissolution is well bestowed, that parts the Soul from the Body, that it may unite both to God.

How advantageous is that Death that determines this false and dying Life, and begins a true one, above all the Titles of Happiness! The Epicure dares not die, for Fear of not being. The Worldling dares not die, for Fear of being miserable. The Half Christian dares not die, because he knows not, whether he shall be miserable, or not be at all. The Real Christian dares, and would die, because he knows he shall be happy; and looking towards Heaven (the Place of his Rest) can unfeignedly say, I desire to be dissolved: I see thee,
my

my Home, (a sweet and glorious Home, after a weary Pilgrimage) I see thee; and now, after many lingering Hopes, I aspire to thee. How oft have I look'd up at thee, with Ravishment of Soul! and by the goodly Beams that I have seen, guess'd at the Glory that is above them! How oft have I scorn'd these dead Pleasures of Earth, in comparison of Thine! I come now to possess you: I come through Pain and Death; yea, if Hell itself were in the Way betwixt You and me, I would pass through Hell itself to enjoy You. An *Italian* said: *My Death is sharp, my Fame shall be everlasting.* The Voice of a *Roman*, not of a Christian. My Fame shall be eternal! An idle Comfort. My Fame shall live; not my Soul live to see it! What shall it avail thee to be talk'd of, while thou art not? Then Fame only is precious, when a Man lives to enjoy it. The Fame that survives the Soul is useless. Yet even this Hope cheer'd him against the Violence of his Death. What should it do us, that (not our Fame, but) our Life, our Glory after Death, cannot die? He that hath *Stephen's* Eyes to look into Heaven, cannot but have the Tongue of the Saints; *Come, LORD! How long?* That Man, seeing the Glory of the End, cannot but condemn the Hardness of the Way. But who so wants those Eyes, if he say and swear, That he fears not Death, believe him not: If he protest this *Tranquillity*, and yet fears Death, believe him not: Believe him not, if he say, He is not miserable.





SECT. XV.

The second Rank of the ENEMIES *of*
PEACE.

THE former are Enemies on the Left Hand. There want not some on the Right, which with less Profession of Hostility, hurt no less. Not so easily perceiv'd, because they distemper the Mind, not without some Kind of Pleasure. Surfeit kills more than Famine. These are the *Over-desiring* and *Over-joying* of these earthly Things. He that desires, wants as much as he that hath nothing. Hence are the Studies, Cares, Fears, Jealousies, Hopes, Grievs, Envy, Wilhes, and a Thousand like; whereof each is enough to make Life troublesome.

ONE perhaps is sick for his Neighbour's Field: What he hath, is not regarded, for the Want of what he cannot have. Another feeds on Crusts, to purchase what he must leave (perhaps) to a Fool, or, (which is not much better) to a Prodigal. One cares not what Attendance he dances at all Hours, what Vices he soothes, what Deformities he imitates, what servile Offices he doth, in Hopes to rise. Another stomachs the cover'd Head and stiff Knee of his Inferior; angry that other Men think him not so good, as he thinks himself. Another eats his own Heart with Envy, at the richer Furniture, and better Estate, or more Honour of his Neighbour; thinking his own not good, because another hath better.

FOR

FOR the avoiding of all which Inconveniences, the Mind must be settled in a Perswasion of the Worthlessness of these outward Things. Let it know, That these Riches have made many prouder, none better: That, as never Man was, so never wise Man thought himself better for enjoying them. Would that wise Prophet have prayed as well against Riches, as Poverty? Would so many great Men (whereof our little Island hath yielded nine crown'd Kings, while it was held of old by the *Saxons*) after they had continu'd their Life on the Throne, have ended it in the Cell, and chang'd their Scepter for a Book, if they could have found as much Felicity in the highest Estate, as Security in the lowest? I hear *Peter* and *John* (the eldest and dearest Apostles) say, *Gold and Silver I have none.* I hear the Devil say, *All these will I give thee; and they are mine, to give.* Which shall I desire to be in, the State of these Saints, or that Devil? He was a better Husband than a Philosopher, that first term'd Riches, Goods: And he mended the Title well, that called them Goods of *Fortune*; false Goods ascribed to a false Patron. There is no Fortune, to give or guide Riches: There is no true Goodness in Riches to be guided. In Sum, Who would account those Riches as Goods, which hurt the Owner, disquiet others? Which the worst have; which the best have not, which those that have not, want not; which those want that have them: which are lost in a Night; and a Man is not worse, when he hath lost them? It is true of them, that we say of Fire and Water: They are good Servants, ill Masters. Make them thy Slaves, they shall be Goods indeed: In Use, if not in Nature; good to thyself, good to others by thee: But if they be thy Masters, thou hast condemn'd thyself to thine own Gallies.



S E C T. XVI.

The second Enemy on the right Hand,
HONOUR.

HONOUR, perhaps, is yet better; such is the confused Opinion of those that know little: But it is hard to define in what Point the Goodness thereof consisteth. Is it in high Descent of Blood? I would think so, if Nature were tied by any Law to produce Children like their Parents. Either Greatness must shew some Charter, wherein it is privileged with Succession of Virtue; or else the Goodness of Honour cannot consist in Blood. Is it then in the Admiration others have conceived of thee, which draws all dutiful Respect from them? O fickle Good, that is ever in the Keeping of others! especially of the unstable Vulgar, that Beast with many Heads: Whose divided Tongues, as they never agree with each other; so seldom agree long with themselves. There only is true Honour, where Blood and Virtue meet together. Rejoice ye great Men, if your Blood is enobled with the Virtues and Deserts of your Ancestors. This only is yours: This only challengeth Respect of your Inferiors. Count it Praise-worthy, not that you have, but that you deserve Honour. Blood may be tainted; the Opinion of the Vulgar cannot be constant; only Virtue is ever like itself, and wins Reverence, even of those that hate it. Without which, Greatness

ness is as a Beacon of Vice, to draw Men's Eyes the more to behold it: And those that see it, dare loath it, though they dare not censure it.



S E C T. XVII.

The VANITY of PLEASURE; the third Enemy on the right Hand.

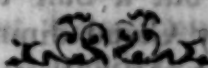
BUT, if there be any Sorcerers upon Earth, it is Pleasure: Which so enchanteth the Minds of Men, and worketh the Disturbance of our Peace, with secret Delight, that foolish Men think this Want of *Tranquillity*, Happiness. She turneth Men into Swine, with such sweet Charms, that they would not change their brutish Nature, for their former Reason. Thou Fool, thy Pleasure contents thee: How much? How long? If she have not more befriended thee than ever she did any earthly Favourite: Yea, if she have not given thee more, than she hath her self; thy best Delight hath had some Mixture of Discontent.

SEE how that great King, who never had any Match for Wisdom, scarce ever any Superior for Wealth, traversed all this World, with diligent Enquiry, to find out that Goodness of the Children of Men which they enjoy under the Sun; abridging himself of Nothing that either his Eyes, or his Heart could suggest to him: (As what is it, that he could not either know or purchase?) And now coming Home to himself, (after the Disquisition of all Things) complains, that *Behold, all is not only Vanity, but Vexation.* Go then, thou wise

wise Scholar of Experience, and make a more accurate Search for that, which he sought, and miss'd. Perhaps, somewhere (betwixt the tallest Cedars of *Lebanon*, and the shrubby Hyssop upon the Wall) Pleasure shrouded her self, that she could not be descried of him; whether through Ignorance, or Negligence: Thine Insight may be more piercing, thy Success happier. If it were possible for any Man to entertain such Hopes, his vain Experience could not make him a greater Fool: It could but teach him what he is, and knoweth not. And yet so imperfect, as our Pleasures are, they have their Satiety: And as their *Continuance* is not good, so their *Conclusion* is worse: Look to the End, and see how sudden, how bitter it is.

SORROW and *Repentance* is the best End of *Pleasure*; *Pain* is yet worse; but the Worst, is *Despair*. If thou miss of the First of these, one of the Latter shall find thee; perhaps both. How much better is it for thee to want a little Honey, than to be swoln up with a venomous Sting?

THUS then, the Mind resolved that these earthly Things, *Honour*, *Wealth*, *Pleasure*, are casual, unstable, deceitful, imperfect, dangerous, must learn to use them without Trust, and to want them without Grief; thinking still, If I have them, I have some Benefit with a great Charge: If I have them not, I have much Security and Ease: Which once obtained, we cannot fare amiss in their State; and without which, we cannot but miscarry in both.





S E C T. XVIII.

Positive Rules of our PEACE.

ALL the Enemies of our inward Peace, are thus discomfited. Which done, we have enough to preserve us from Misery. But since we seek to live happily, there yet remain those *positive Rules* whereby our *Tranquillity* may be both had, continued, and confirmed. In order to this, we must cast our Anchor in Heaven, while it can find no Hold upon Earth. All earthly Things are full of Variableness; and therefore, having no Stay in themselves, can give none to us. He that will have right *Tranquillity*, must find in himself a sweet Fruition of GOD, and a feeling Apprehension of his Presence; that, when he finds manifold Occasions of Vexation in earthly Things, he may find in him such Matter of Contentment, that he may pass over all these petty Grievances with Contempt.

WHAT State is there, wherein this heavenly Stay shall not afford me, not only Peace, but Joy? Am I in Prison? Or in the Hell of Prisons, in some dark, low, and desolate Dungeon? Lo, there *Algerius*, that sweet Martyr, finds more Light than Above; and pities the Darkness of our Liberty. We have but a Sun to enlighten our World, which every Cloud dimmeth, and hideth from our Eyes: But the Father of Lights shines into his Pit, and the Presence of his glorious An-
gels

gels makes that an Heaven to him, which the World purposed as an Hell. What *Walls* can keep out that infinite Spirit, which fills all Things? What *Darkness* can be where the GOD of this Sun dwelleth? What *Sorrow* where He comforteth? Am I wandering in Banishment? Can I go whither GOD is not? What Sea can divide betwixt Him and me? Then would I fear Exile, if I could be driven away as well from GOD, as my Country. But He alone is a Thousand Companions; He alone is a World of Friends. That Man never knew what it was to be familiar with GOD, that complains of the Want of Home, of Friends, of Companions, while GOD is with him. Am I contemned of the World? It is enough for me, that I am honoured of GOD: Of both, I cannot. The World would love me more, if I were less Friends with GOD.

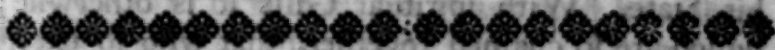
I AM weak and diseased: He cannot miscarry, who hath his Maker for his Physician. Yet my Soul (the better Part) is sound; for that cannot be weak, whose Strength GOD is. Let me know that GOD favours me: Then I have *Liberty* in Prison, *Home* in Banishment, *Honour* in Contempt, *Wealth* in Losses, *Health* in Infirmary, *Life* in Death; and in all these, *Happiness*. And surely, if our perfect Fruition of GOD be our compleat Heaven; it must needs be, that our this Conversing with Him, is the Entrance into Heaven: Which differs from this, not in the Kind of it, but in the Degree. For the Continuation of which happy Society on our Part, must be a Daily Renewing of heavenly Familiarity, by talking with GOD in our secret Invocations; by hearing his Conference with us; and by mutual Entertainment of each other, in the sweet Discourses of our daily Meditations.

HE is a sullen, unsociable Friend, that wants Words. The Heart that is full of Love, cannot but have a busy Tongue. All our Talk with God, is either Suits or Thanks. In them the Christian Heart pours out it self to his Maker; and would not change his Privilege for a World. All his Wants, all his Dislikes are pour'd into the Bosom of his invisible Friend; who likes us still so much more, as we ask more, as we complain more. Oh, the easy and happy Recourse that the poor Soul hath to the high Throne of Heaven! We stay not for the Holding out of a golden Sceptre, before which our Presence should be Presumption and Death. No Hour is unseasonable, no Person too base, no Words too homely, no Importunity too great. We speak familiarly, we are heard, answered, comforted. Another While God interchangeably speaks unto us by the secret Voice of his Spirit; or by the audible Sound of his Word; we hear, adore, answer him; by both which the Mind so communicates it self unto God, and hath God so plentifully communicated unto it, that hereby it grows to such an Habit of Heavenliness, as that now it wants nothing, but Dissolution, of full Glory.





H O L Y OBSERVATIONS.



I.

I HAVE seldom seen the Son of an excellent and famous Man, excellent: But that an ill Bird hath an ill Egg, is not rare; Children possessing, as the bodily Diseases, so the Vices of their Parents. Virtue is not propagated: Vice is; even in them, which have it not reigning in themselves. The Grain is sown pure, but comes up with Chaff and Husk. Hast thou a good Son? He is God's, not thine. Is he evil, nothing but his Sin is thine. Help by thy Prayers and Endeavours to take away that, which thou hast given him, and to obtain from God that which thou hast, and canst not give.

II.

THESE Things are comely and pleasant to see, and worthy of Honour from the Beholder: A young Saint, an old Martyr, a religious Soldier, a conscientious Statesman, a great Man courteous, a

learned Man humble, a Child understanding the Eye of his Parent, a Friend not changed with Honour, a sick Man cheerful, a Soul departing with Comfort and Assurance.

III.

You shall rarely find a Man eminent in sundry Faculties of Mind, or manual Trades. If his Memory be excellent, his Fancy is but dull: If his Fancy be quick, his Judgment is but shallow: If his Judgment be deep, his Utterance is harsh: Which also holds no less in the Activities of the Hand. And if it happen that one Man be qualified with Skill of divers Trades, and practise this Variety, you shall seldom find such one thriving in his State. With spiritual Gifts it is otherwise; which are so chained together, that who so excels in one, hath some Eminency in more, yea, in all. Look upon Faith: She is attended with a Bevy of Graces. He that believes, cannot but have Hope: If Hope, Patience. He that believes and hopes, must needs find Joy in GOD: If Joy, Love of GOD. He that loves GOD, cannot but love his Brother: His Love to GOD, breeds Piety and Care to please, Sorrow for offending, Fear to offend: His Love to Men, Fidelity and Christian Beneficence. Vices are seldom single; but Virtues go ever in Troops: They go so thick, that sometimes some are hid in the Croud; which yet are, but appear not. They may be shut out from Sight; they cannot be severed.

IV.

I HAVE seen the worst Natures, and most depraved Minds, not affecting all Sins: But still some they have condemned in others, and abhorred in themselves. One exclaims on Covetousness, yet he can too well abide Riot. Another inveighs
against

against Drunkenness, not caring how cruel he be in Oppression. One cannot endure a rough Disposition, yet gives himself over to Uncleaness. Another hates all Wrongs, save Wrong to God. One is a civil Atheist, another a religious Usurer, a third an honest Drunkard, a fourth a chaste Quarreller. I know not, whether every Devil excell in all Sins: I am sure some of them have Denomination from some Sins more special. Let no Man applaud himself for those Sins he wanteth, but condemn himself for that Sin he hath. Thou censurest another Man's Sin, he thine; GOD curseth both.

V.

A CHRISTIAN in all his Ways must have three Guides: Truth, Charity, Wisdom. Truth to go before him; Charity and Wisdom on either Hand. If any of the Three be absent, he walks amiss. I have seen some do hurt by following a Truth uncharitably. And others, while they would save up an Error with Love, have failed in their Wisdom, and offended against Justice. A charitable Untruth, and an uncharitable Truth, and an unwise Managing of Truth or Love, are all to be carefully avoided of him, that would go with a right Foot in the narrow Way.

VI.

A MAN must give Thanks for what he may not pray for. It hath been said of Courtiers, that they must receive Injuries, and give Thanks. GOD cannot wrong his, but he will cross them; those Crosses are beneficial; all Benefits challenge Thanks. Yet I have read, That GOD's Children have with Condition pray'd against them, never for them. In good Things, we pray both for them, and their good

good Use: In Evil, for their good Use, not themselves; yet we must give Thanks for both.

VII.

HE that takes his full Liberty in what he may, shall repent him: How much more in what he should not? I never read of a Christian that repented him of too little worldly Delight. The surest Course I have still found in all earthly Pleasures, is to rise with an Appetite, and to be satisfied with a Little.

VIII.

THERE is a Time when Kings go not forth to War: Our spiritual War admits no Intermission: It knows no Night, no Winter, no Peace, no Truce. This calls us not into Garrison, where we may have Ease and Respite, but into pitched Fields continually. We see our Enemies in the Face always, and are always seen and assaulted; ever resisting, ever defending, receiving and returning Blows. If either we be negligent or weary, we die. What other Hope is there while one fights, and the other stands still? We can never have Safety and Peace, but in Victory. There must our Resistance be courageous and constant, where both Yielding is Death, and all Treaties of Peace are mortal.

IX.

IN the Choice of Companions for our Conversation, it is good Dealing with Men of good Natures: For tho' Grace exerciseth her Power in bridling Nature, yet, (since we are still Men, at the best) some Swing she will have in the most mortified. Austerity, Sullenness, or Strangeness of Disposition, and whatsoever Qualities may make a Man unsociable, cleave faster to our Nature, than those

those, which are absolutely sinfull. True Christian Love may be separated from Acquaintance, and Acquaintance from Intimacy: These are not Qualities to hinder our Love, but our Familiarity.

X.

Where are divers Opinions, they may be all false; there can be but one true: And that one Truth oft-times must be fetch'd by Piece-Meal out of divers Branches of contrary Opinions. For, it falls out not seldom, that Truth is through Ignorance or rash Vehemency, scatter'd into sundry Parts; and like to a little Silver, melted amongst the Ruins of a burnt House, must be tried out from Heaps of much superfluous Ashes. There is much Pains in the Search of it; much Skill in finding it: The Value of it once found, requites the Cost of both.

XI.

OUR sensual Hand holds fast whatsoever Delight it apprehendeth: our spiritual Hand easily remits; because Appetite is stronger in us than Grace: whence it is, that we so hardly deliver our selves of earthly Pleasures, which we have once entertained; and with such Difficulty, draw our selves to a constant Course of Faith, Hope, and spiritual Joy, or to the renewed Acts of them, once intermitted. Age is naturally weak, and Youth vigorous; but in us, the Old Man is strong; the New faint and feeble: The Fault is not in Grace, but in Us. Faith doth not want Strength, but we want Faith.

XII.

GOD hath, in Nature, given every Man Inclinations to some one particular Calling; which, if he follow, he excels; if he cross, he proves a Non-proficient, and changeable. But all Men's Na-
tures

tures are equally indisposed to Grace, and to the common Vocation of Christianity. We are all born Heathens. To do well in the First, Nature must be observed and followed; in the Other, crossed, and overcome.

XIII.

It is not good to be continual in Denunciation of Judgment. The Noise to which we are accustomed, though loud, wakes us not; whereas a less, if unusual, stirreth us. The Way to make Threatnings contemn'd, is to make them common. It is a profitable Rod that strikes sparingly, and affrights somewhat oftner than it smiteth.

XIV.

WANT of Use causeth Disability, and Custom Perfection. Those that have not used to pray in their Closet, cannot pray in publick, but coldly and in a Form. He that discontinues Meditation, shall be long in recovering; whereas the Man inured to these Exercises, who is not dressed 'till he have prayed, nor hath supped 'till he have meditated, doth both these well, and with Ease. He that intermits good Duties, incurs a double Loss: of the Blessing that followeth Good; of the Faculty of doing it.

XV.

It is a Wonder how full of Shifts Nature is; ready to turn over all good Purposes. If we think of Death, she suggests secretly; Tush, it shall not come yet: If of Judgment for Sin; This concerns not thee; it shall not come at all: Address thy self to pray; It is yet unseasonable; stay for a better Opportunity: To give Alms; Thou knowest not thine own future Wants: To reprove; What Need hast thou to thrust thy self into wilful Hatred? Every

very good Action hath its Let. He can never be good, that is not resolute.

XVI.

IT is an Argument of a good Action not well done, when we are glad that it is done. To be affected with the Comfort of the Conscience of well performing it, is good: But meerly to rejoice that the Act is over, is carnal. He never can begin cheerfully, that is glad he hath ended.

XVII.

WORDS and Diseases grow upon us with Years. In Age, we talk much, because we have seen much, and soon after shall cease talking for ever: We are most diseased, because Nature is weakest; and Death which is near, must have Harbingers: Such is the old Age of the World. No Marvel, if this last Time be full of Writing, and weak Discourse, full of Sects and Heresies, which are the Sickneses of this great and decay'd Body.

XVIII.

WITH us, vilest Things are most common; But with GOD the best Things are most frequently given. Grace, which is the noblest of all GOD's Favours, is unpartially bestowed upon all willing Receivers; whereas Nobility of Blood and Height of Place, Blessings of an inferior Nature, are reserved for few. Herein the Christian follows his Father; his Prayers which are his richest Portion, he communicates to all; his Substance according to his Ability, to few.

XIX.

GOD therefore gives, because he hath given; making his former Favours, Arguments for more.
Man

Man therefore shuts his Hand, because he hath open'd it. There is no such Way to procure more from GOD, as to urge him with what he hath done. All GOD's Blessings are profitable and excellent; not so much in themselves, as that they are Inducements to greater.

XX.

GOD and Man build in a contrary Order. Man lays the Foundation first, then adds the Walls, the Roof last. GOD began the Roof first, spreading out this Vault of Heaven, e're He laid the Base of the Earth. Our Thoughts must follow the Order of his Workmanship. Heaven must be minded first; Earth afterward. A few Miles give Bounds to our View of Earth; whereas we may nearly see Half the Heaven at once. He that thinks most, both of that which is most seen, and of that which is not seen at all, is happiest.

XXI.

IT argues the World full of Atheists, that those Offences which impeach human Society, are entertained with Hatred and Rigour: Those which immediately wrong the supreme Majesty of GOD, are turned over with scarce so much as Dislike. If we conversed with GOD as we do with Men, his Right would be at least as precious to us as our own. All that converse not with GOD, are without GOD: Not only those that are against GOD, but those that are without GOD, are Atheists. I fear not to say, that these our last Times abound with honest Atheists.

XXII.

THE best Thing corrupted, is worst. An ill Man is the worst of all Creatures; an ill Christian the worst of all Men; an ill Professor, the worst

worst of all Christians; an ill Minister, the worst of all Professors.


XXIII.

DEATH did not first strike *Adam*, the first sinful Man; nor *Cain*, the first Hypocrite; but *Abel*, the Innocent and Righteous. The first Soul that met with Death, overcame Death: The first Soul that parted from Earth, went to Heaven. Death argues not Displeasure; because he whom God loved best, dies first; and the Murderer is punished with Living.

XXIV.


IN Temporal good Things, it is best to live in Doubt; not making full Account of that which we hold in so weak a Tenure: In Spiritual, with Confidence; not fearing that which is warranted to us by an infallible Promise and sure Earnest. He lives more contentedly, that is most secure for this World, most resolute for the other.





SOLOMON'S SONG

PARAPHRASED.



CHAP. I.

The CHURCH to CHRIST.

1. *Let him kiss me with the Kisses of his Mouth;
for thy Love is better than Wine.**

OH, that He would bestow upon me the comfortable Testimonies of his Love, and that He would vouchsafe me yet a nearer Conjunction with Himself; as in Glory hereafter, so for the mean Time in his sensible Graces! For thy Love, O my Saviour, and these Fruits of it, are more sweet unto me, than all earthly Delicates can be to the bodily Taste.

2. *Because of the Savour of thy good Ointments,
thy Name is as an Ointment poured out: There-
fore the Virgins love thee.*

* The old Translation is used throughout.

YEA, so wonderfully pleasant are the Savours of those Graces, that are in Thee, wherewith I desire to be endured, that all whom Thou hast blessed with the Sense thereof, make as high and dear Account of thy Gospel, whereby they are wrought, as of some precious Ointment, or Perfume: The Delight whereof is such, that (hereupon) the pure and holy Souls of the Faithful place their whole Affection upon Thee.

3. *Draw me, we will run after thee: The King hath brought me into his Chamber, we will rejoice, and be glad in thee: We will remember thy Love, more than Wine, the Righteous do love thee.*

PULL me therefore out of the Bondage of my Sins. Deliver me from the World, and do Thou powerfully incline my Will and Affections towards Thee! And in Spight of all Temptations, give me Strength to cleave unto Thee! And then both I, and all those faithful Children Thou hast given me, shall all at once with Speed and Earnestness walk to Thee, and with Thee: Yea, when once my royal and glorious Husband hath brought me, both into these lower Rooms of his spiritual Treasures on Earth, and into his heavenly Chambers of Glory, then will we rejoice and be glad in none; but Thee, which shalt be All in All to us: Then will we celebrate and magnify thy Love above all the Pleasures we found upon Earth; for all of us thy righteous Ones, both Angels and Saints, are inflamed with the Love of Thee.

4. *I am black, O Daughters of Jerusalem, but Comely; If I be as the Tents of Kedar, yet, I am as the Curtains of Solomon.*

G. 2 NEVER

NEVER upbraid me, O ye foreign Congregations, that I seem, in outward Appearances, discoloured by my Infirmities, and dusky with Tribulations: For whatsoever I seem to you, I am yet inwardly well-favoured in the Eyes of Him, whom I seek to please. And though I be to you black, like the Tents of the *Arabian* Shepherds; yet to Him, and in Him, I am glorious and beautiful, like the Curtains of *Solomon*.

5. *Regard ye me not, because I am black: For the Sun hath looked upon me; the Sons of my Mother were angry with me: They made me Keeper of the Vines; but I kept not mine own Vine.*

Look not therefore disdainfully upon me, because I am blackish, and dark of Hue: For this Colour is not so much natural to me, as caused by that continual Heat of Afflictions, wherewith I have been usually scorched: Neither this, so much upon my own just Desert, as upon the Rage and Envy of my false Brethren, the World; who would needs force upon me the Observation of their idolatrous Religions, and superstitious Impieties; through whose wicked Importunity, and my own Weakness, I have not so entirely kept the sincere Truth of God committed me, as I ought.

6. *Shew me, O Thou whom my Soul loveth, where Thou feedest; where Thou liest at Noon: For why should I be as she that turneth aside to the Flocks of thy Companions?*

Now therefore that I am some little started aside from Thee, O Thou whom my Soul notwithstanding dearly loveth, shew me, I beseech Thee, where, and in what wholesome and divine Pastures Thou (like a good Shepherd) feedest and rearest thy Flocks with comfortable Refreshings, in the Extremity

tremity of these hot Persecutions: For how can it stand with thy Glory, that I should, through thy Neglect, thus suspiciously wander up and down, amongst the Congregations of them, that both command and practise the Worship of false Gods?

CHRIST to the CHURCH.

7. *If thou know not, O thou the Fairest among Women, get thee forth by the Steps of the Flock, and feed thy Kids above the Tents of the Shepherds.*

IF thou know not, O thou my Church, whom I both esteem and have made most beautiful by my Merits, and thy Sanctification, stray not amongst these false Worshipers, but follow the holy Steps of those blessed Patriarchs, Prophets, and Apostles, which have been my true and ancient Flock; who have both known my Voice, and followed me; and feed thou my weak and tender Ones with this their spiritual Food of Life, far above the Reach of false Teachers.

8. *I have compared thee, O my Love, to the Troops of Horses in the Chariots of Pharaoh.*

SUCH is mine Estimation of thee, O my Love, that so far as the choicest Egyptian Horses of Pharaoh, for comely Shape, for honourable Service, for Strength and Speed, exceed all other, so far thou excellest all, that may be compared with thee.

9. *Thy Cheeks are comely with Rows of Stones, and thy Neck with Chains.*

THOSE Parts of thee, which both are the Seats of Beauty, and most conspicuous to the Eye, are gloriously adorned with the Graces of my Sancti-

fication; which are, for their Worth, as so many precious Borders of the goodliest Stones, or Chains of Pearl.

10. *We will make thee Borders of Gold, with Studs of Silver.*

AND though thou be already thus set forth; yet I and my Father have purposed a further Ornament unto thee, in the more plentiful Effusion of our Spirit upon thee: Which shall be to thy former Deckings, in Stead of pure Gold, curiously wrought with Specks of Silver.

The CHURCH.

11. *While the King was at his Repast, my Spikeward gave the Smell thereof.*

BEHOLD, O ye Daughters, even now, whilst my Lord and King seems far distant from me, and sits in the Throne of Heaven amongst the Companies of Angels (who attend around upon him) yet now do I find him present with me in Spirit. Even now the sweet Influence of his Graces, like to some precious Ointment, spreads itself over my Soul, and returns a pleasant Savour into his own Nostrils.

12. *My Beloved is as a Bundle of Mirrh unto me, lying between my Breasts.*

AND though I be thus delightful to my Saviour, yet nothing so much as He is unto me: For lol as fragrant Mirrh, laid between the Breasts, sends up a most comfortable Scent; so his Love, laid close unto my Heart, doth still give me continual and unspeakable Refreshings.

13. *My*

13. *My Well-beloved is as a Cluster of Camphire unto me among the Vines of Engeddi.*

OR if any Thing can be of more excellent Virtue, such Smell as the Clusters of Camphire, within the fruitfulst, pleasantst, and richest Vineyards and Gardens of *Judea*, yield unto the Passengers; such and more delectable do I find the Savour of his Grace to me.

CHRIST.

14. *My Love, behold, Thou art fair, thine Eyes are like the Doves.*

NEITHER dost thou on my Part lose any of thy Love, O my dear Church: for behold! in mine Eyes, thus cloath'd, as thou art, with my Righteousness, Oh, how fair and glorious thou art! How above all Comparison glorious and fair! Thine Eyes, which are Prophets, Apostles, Ministers, and those inward Eyes, whereby thou seest Him that is invisible, are full of Grace, Chastity, Simplicity.

THE CHURCH.

15. *My Well-beloved, behold Thou art fair and pleasant: Also our Bed is green.*

NAY then, O my Saviour and Spouse, Thou alone art that fair and pleasant One indeed, from whose Fulness I confess to have receiv'd all this little Measure of my spiritual Beauty. And behold, from this our mutual Delight, and heavenly Conjunction, there ariseth a plentiful and flourishing Increase of thy faithful Ones in all Places, and through all Times.

16. *The Beams of our House are Cedars, our Galleries are of Fir.*

AND behold ! the Congregations of Saints, the Places where we sweetly converse and walk together, are both firm and during (like Cedars amongst the Trees) not subject, thro' thy protecting Grace, to Corruption; and through thy favourable Acceptation (like to Galleries of sweet Wood) full of Pleasure and Contentment.



CHAP. II.

CHRIST.

1. *I am the Rose of the Field, and the Lilly of the Vallies.*

THOU hast not, without just Cause, magnified me, O my Church: For, as the fairest and sweetest of all Flowers, which the Earth yieldeth, the Rose and Lilly of the Vallies, excell for Beauty, for Pleasure, for Use, the most base and odious Weeds that grow: So doth my Grace, to all them that have felt the Sweetness thereof, surpass all worldly Contentments.

2. *Like a Lilly among Thorns, so is my Love among the Daughters.*

NEITHER is this my Dignity alone: But thou, O my Spouse, (that thou may'st be a fit Match for Me) art thus excellent above the World, that no Lilly can be more in goodly Shew beyond the naked Thorn, than thou in the Glory thou receivest from me, overlookest all the Assemblies of the Unregenerate.

The CHURCH.

3. *Like the Apple-tree among the Trees of the Forest, so is my Well-beloved among the Sons of Men: Under his Shadow had I a Delight, and sat down; and his Fruit was sweet unto my Mouth.*

AND (to return thine own Praises) as some fruitful and well-grown Apple-tree, in Comparison of all the barren Trees of the wild Forest, so art Thou, O my beloved Saviour, to me, in Comparison of all Men, and Angels. Under thy comfortable Shadow alone, I find safe Shelter against all my Temptations and Infirmities, against all the Curses of the Law, and Dangers of Judgment, and cool myself after all the scorching Beams of thy Father's Displeasure, and (besides) feed and satisfy my Soul with the sovereign Fruit of thy holy Word, unto eternal Life.

4. *He brought me into the Wine-Cellar, and Love was his Banner over me.*

He hath graciously led me by his Spirit, into the Midst of the Mysteries of Godliness; and hath plentifully breach'd unto me the sweet Wines of his Scriptures and Sacraments. And look how Soldiers are drawn by their Colours from Place to Place, and cleave fast to their Ensign: So his Love which He spread forth in my Heart, was my only Banner, whereby I was both drawn to him, directed by him, and fasten'd upon him.

5. *Stay me with Flagons, and comfort me with Apples: For I am sick of Love.*

AND now, O ye faithful Evangelists, Apostles, Teachers, apply unto me with all Care and Diligence,

gence, all the Cordial Promises of the Gospel. These are the full Flaggons of that Spiritual Wine, which only can cheer my Soul. These are the Apples of that Tree of Life, in the Midst of the Garden, which can feed me to Immortality. Oh! come and apply these unto my Heart: For I am even overcome with a longing Expectation and Desire of my delay'd Glory.

6. *His Left Hand be under my Head: And let his Right Hand embrace me.*

AND whilst I am thus spiritually languishing in this Agony of Desire, let my Saviour employ both his Hands to relieve mine Infirmary. Let Him comfort my Head and my Heart,) my Judgment and Affections, which both complain of Weakness) with his gracious Embraces: And so let us sweetly rest together.

7. *I charge you, O Daughters of Jerusalem, by the Roes and by the Hinds of the Field, that ye stir not up, nor waken my Love, until he please.*

IN the mean Time, I charge you (O all ye that profess any Friendship or Affinity with me) I charge you, by whatsoever is comely, dear and pleasant unto you, take Heed how you vex and disquiet my merciful Saviour, and grieve his Spirit, and wrong his Name, and do not dare, by the least Provocation of your Sin, to interrupt his Peace.

8. *It is the Voice of my Well-beloved: Behold, he cometh leaping by the Mountain, and skipping by the Hills.*

Lo! I have no sooner called, but He hears and answers me with his loving Voice: Neither doth He

He only speak to me afar off, but He comes to me with much Willingness and Swiftnes; so willingly, that no human Resistance can hinder Him, neither the Hills of my Infirmities, nor the Mountains of my Sins (once repented of) can stay his merciful Pace towards me.

9. *My Well-beloved is like a Roe, or a young Hart: Lo! he standeth behind our Wall, looking forth of the Windows, shewing himself thorough the Grates.*

HE is so swift, that no Roe or Hind can fully resemble Him in this his Speed. And lo! even now, before I can speak it, is He come near unto me, close to the Door and Wall of my Heart. And tho' this Wall of my Flesh hinder my full Fruition of Him, yet lo! I see Him by the Eye of Faith, looking upon me. I see Him as in a Glasse. I see Him shining gloriously, thorough the Gates and Windows of his Word and Sacraments, upon my Soul.

10. *My Well-beloved spake, and said unto me, Arise, my Love, my Fair One, and come thy Way.*

AND now, methinks, I hear Him speak to me, and say: "Arise, O my Church, rise up, whether
"from thy Security, or Fear: Hide not thy Head
"any longer, O my Spouse, for Danger of thine
"Enemies, neither suffer thyself to be pressed with
"the Dulness of thy Nature, or the Sleep of thy
"Sins; but come forth into the comfortable Light
"of my Presence, and shew thyself chearful in
me."

11. *For behold, the Winter is past, the Rain is changed and gone away.*

FOR

FOR behold, all the cloudy Winter of thy Afflictions is passed, all the Tempests of Temptations are blown over; the Heaven is clear, and now there is nothing, that may not give thee Cause of Delight.

12. *The Flowers appear in the Earth: The Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land.*

EVERY Thing now resembles the Face of a spiritual Spring. All the sweet Flowers and Blossoms of holy Profession put forth, and shew themselves. Now is the Time of that heavenly Melody, which the chearful Saints and Angels make in mine Ears; while they sing Songs of Deliverance, and praise me with their Hallelujahs, and say; *Glory to GOD on High, in Earth Peace, Good-will towards Men.*

13. *The Fig-Tree hath brought forth her young Figs, and the Vines with their small Grapes have cast a Savour: Arise, my Love, my fair One, and come away.*

WHAT speak I of Blossoms? Behold! those fruitful Vines, and Fig-Trees of my faithful Ones, whom my Husbandry hath carefully tended and dressed, yield forth both pleasant, though tender, Fruits of Obedience, and the comfortable Savours of better Desires: Wherefore now shake off all that dull Security, wherewith thou hast been held, and come forth and enjoy me.

14. *My Dove, thou art in the Holes of the Rock, in the secret Places of the Clifts: Shew me thy Sight, let me hear thy Voice: For thy Voice is sweet, and thy Sight comely.*

O MY beautiful and chaste Spouse (which like some solitary Dove, hast long hid thine Head in the secret Clifts of the Rocks, out of the Reach and Knowledge of thy Persecutors) however Thou art conceal'd from others, shew thyself, in thy Works and Righteousness, unto me: And let me be ever plied with thy Prayers and Thanksgiving: For thy Voice, tho' it be in Mourning, and thy Face, tho' it be sad, are exceeding pleasing unto me.

15. *Take us the Foxes, the little Foxes which destroy the Vines: For our Vines have small Grapes.*

AND in the mean Time, O ye that wish well to my Church, do your utmost Endeavour to deliver her from her secret Enemies, not sparing the least, who, either by heretical Doctrine, or prophane Conversation, hinder the Course of the Gospel, and pervert the Faith of many; especially of those, that have newly given up their Names to me, and are but newly enter'd into the Profession of Godliness.

The CHURCH.

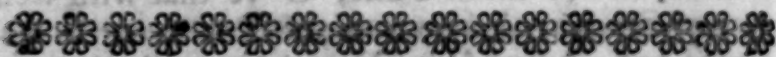
16. *My Well-beloved is mine, and I am his: He feedeth among the Lillies.*

MY beloved Saviour is mine, through my Faith; and I am his thro' his Love; and we both are one, by Virtue of that blessed Union, whereby we enjoy each other. And how worthily is my Love placed upon Him, who leadeth me forth into pleasant Pastures, and at whose Right Hand there is the Fulness of Joy for evermore!

17. *Until the Day break, and the Shadows flee away, return, my Well-beloved, and be like*

a Roe, or a young Hart upon the Mountains of Bether.

COME therefore, O my Saviour, (and 'till the Day of thy glorious Appearance shall shine forth to the World, wherein our spiritual Marriage shall be consummate, and 'till all these Shadows of Ignorance, of Infidelity, of Troubles of Conscience, and of outward Tribulations, be utterly chased away) come and turn Thee to me again! Thou, who to the Eyes of the World seemest absent, come quickly, and delay not! but, for the Speed of thy Return, be like some swift Roe, or Hind, upon those smooth Hills of Gilcad.



CHAP. III.

1. *In my Bed by Night I sought him whom my Soul loved: I sought him, but found him not.*

MY Security told me, That my Saviour was near unto my Soul; yea, with it, and in it. But when, by serious and silent Meditation, I searched my own Heart, I found that (for ought my own Sense could discern) he was far off from me.

2. *I will rise therefore now, and go about in the City by the Streets, and by the open Places, and will seek him that my Soul loveth: I sought him, but I found him not.*

THEN thought I with myself, shall I lie still contented with this Want? No, I will stir up myself; and the Help I cannot find in myself, I will seek

seek in others. Of all that have been experienc'd in all Kind of Difficulties, of all deep Philosophers, I will diligently enquire for my Saviour. Amongst them I sought Him, yet could receive no Answer to my Satisfaction.

3. *The Watchmen that went about the City, found me: To whom I said, Have you seen him whom Soul loveth?*

MISSING Him there, I ran to those wise and careful Teachers, whom GOD hath set as so many Watchmen upon the Walls of his *Jerusalem*; who sooner found me, than I could ask after them. To whom I said (as thinking no Man could be ignorant of my Love) Can you give me no Direction where I might find Him, whom my Soul loveth?

4. *When I had past a little from them, then I found him, whom my Soul loveth: I took Hold on him, and left him not, 'till I had brought him unto my Mother's House, into the Chamber of her that conceiv'd me.*

OF whom, when I had almost left hoping for Comfort, that gracious Saviour, who would not suffer me to be tempted above my Measure, presented Himself to my Soul. Lo then! by a new Act of Faith, I laid fast Hold upon Him, and will not let Him any more part from my joyful Embraces, until I have brought Him home fully into the Seat of my Conscience, and have won Him to a full Accomplishment of Love, in that *Jerusalem*, which is above, which is the Mother of us all.

CHRIST.

5. *I charge ye, O Daughters of Jerusalem, by the Roes, and by the Hinds of the Field, that ye*
H 2 *stir*

stir not up nor awaken my Love, untill she please.

NOW, since my distressed Church hath been all the Night, because of my seeming Absence, toiled in seeking me, I charge you, O all ye, that profess any Friendship with me, I charge you, by whatsoever is comely, dear and pleasant unto you, that you trouble not her Peace with any unjust or unseasonable Suggestions, with uncharitable Contentions, with any Novelties of Doctrine; but suffer her to rest sweetly in that Divine Truth, which she hath received, and this true Apprehension, of me wherein she rejoiceth.

6. *Who is she that cometh up out of the Wilderness, like Pillars of Smoak, perfumed with Myrrh and Incense, and with all the chief of Spices.*

OH! Who is this? How admirable! How lovely! Who, but my Church, that ascendeth thus gloriously out of the Wilderness of the World, wherein she hath thus long wandered, into the blessed Mansions of my Father's House, all perfumed with the Graces of perfect Sanctification, mounting right upward into her Glory, like some strait Pillar of Smoak, that riseth from the most rich and pleasant Composition of Odours?

THE CHURCH.

7. *Behold his Bed is better than Solomon's: Threescore strong Men are round about it, of the valiant Men of Israel.*

I AM ascended; and lo! how glorious is this Place, where I shall eternally enjoy the Presence and Love of my Saviour! how far doth it exceed the earthly Magnificence of Solomon? About his

his Bed attends a Guard of Threescore choicest Men of Israel.

8. *They all handle the Sword, and are expert in War: Every one hath his Sword upon his Thigh, for the Fear by Night.*

ALL stout Warriors, able and expert to handle the Sword; which for more Readiness, each of them wears upon his Thigh. But about this heavenly Pavilion of my Saviour, attend Millions of Angels, spiritual Soldiers, mighty in Power, ready to be commanded by Him.

9. *King Solomon made himself a Bed of the Trees of Lebanon.*

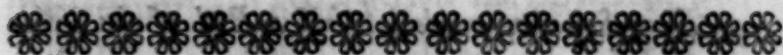
THE Bride-Bed, that Solomon made (so much admired of the World) was but of the Cedars of Lebanon.

10. *He made the Pillars thereof of Silver, and the Sted thereof of Gold, the Hangings thereof of Purple, whose Midst was in-laid with the Love of the Daughters of Jerusalem.*

THE Pillars but of Silver, and the Bed-Sted of Gold; the Canopy but of Purple; the Coverlet wrought with the curious and painful Needle-Work of the Maids of Jerusalem: But this celestial Resting-Place of my God is not made with Hands, nor of any corruptible Metal, but is full of incomprehensible Light, shining evermore with the glorious Presence of GOD.

11. *Come forth ye Daughters of Sion, and behold King Solomon with the Crown wherewith his Mother crowned him in the Day of his Marriage, and in the Day of the Gladness of his Heart.*

AND as the outward State, so the Majesty of his Person, is above all Comparison. Come forth, O ye Daughters of *Sion*, lay aside all private and earthly Affections. Look upon King *Solomon*, as he sits solemnly crowned in the Day of his greatest Royalty and Triumph, and compare his highest Pomp, with the Divine Magnificence of my Saviour, in that Day, when his blessed Marriage shall be fully perfected above, to the eternal Rejoicing of Himself and his Church; and see whether there be any Proportion betwixt them.



CHAP. IV.

CHRIST.

1. *Behold Thou art fair, my Love, Thou art fair, thine Eyes are like the Doves within thy Locks: thine Hair is like a Flock of Goats which look down from the Mountains of Gilead.*

OH! how fair Thou art and comely, my dear Spouse! How inwardly fair with the Gifts of my Spirit! How fair outwardly in thy comely Administration and Government! Thy spiritual Eyes of Understanding and Judgment, are full of Purity, Chastity, Simplicity; not wantonly cast forth, but modestly shining amidst thy Locks. All thy gracious Profession, and all thy Ornaments of expedient Ceremonies, are as comely to behold as a Flock of well fed Goats, grazing upon the fruitful Hills of Gilead.

2. *Thy Teeth like a Flock of Sheep in good Order, which go up from the Washing: Which every*
one

one bring out Twins, and none is barren among them.

THOSE, that prepare the heavenly Food for thy Soul, are of gracious Simplicity, and of sweet Accordance one with another; having all one Heart and one Tongue: Both themselves are sanctified and purged from their Uncleaness, and are fruitful in their holy Labours unto others; so that their Doctrine is never in vain; but is still answered with plentiful Increase of Souls added to the Church.

3. *Thy Lips are like a Thread of Scarlet, and thy Talk is comely: Thy Temples are within thy Locks as a Piece of Pomegranate*

THY Speech (especially in the Mouth of thy Teachers) is both gracious in its Self, and such as administers Grace to the Hearers; full of Zeal and fervent Charity; full of Gravity and Discretion. And that Part of thy Countenance, which Thou wilt have seen (though dimly and sparingly) is full of holy Modesty and Bashfulness; so blushing that it seemeth like the Colour of a broken Piece of Pomegranate.

4. *Thy Neck is as the Tower of David built for Defence: A Thousand Shields hang therein, and all the Targets of the strong Men.*

THOSE, who by their holy Authority, sustain thy Government (which are as some strait and strong Neck to bear up the Head) are like unto David's high Tower of Defence, furnished with a rich Armory; which affords infinite Ways of safe Protection, and infinite Monuments of Victory.

5. *Thy two Breasts are as two young Kids, that are Twins, feeding among the Lillies.*

THY

THY two Testaments (which are thy two full and fair Breasts, whereby thou nurfest all thy faithful Children) are as two Twin-Kids: Twins, for their excellent and perfect Agreement one with another: Kids, that are daintily fed among the sweet Flowers, for the pleasant Nourishment, which they yield.

6. *Until the Day break, and the Shadows fly away, I will go into the Mountain of Myrrh, and to the Mountains of Incense.*

UNTILL the Day of my gracious Appearance shall shine forth, and untill all these Shadows of Ignorance, Infidelity, and Afflictions, be utterly dispersed, O my Spouse, I will retire (in Regard of my bodily Presence) into my delightful and glorious Rest of Heaven.

7. *Thou art all fair my Love, and there is no Spot in thee.*

THOU art exceeding beautiful, O my Church, in all the Parts of thee: For all thy Sins are done away, and thine Iniquity is covered; and lo! I present thee to my Father without Spot, or Wrinkle, or any Deformity.

8. *Come with me from Lebanon, my Spouse, even from Lebanon, and look from the Top of Amanah, from the Top of Shenir and Hermon, from the Dens of the Lions, and from the Mountains of the Leopards.*

AND now (O thou, whom I have married to myself thou shalt be gathered to me from all Parts of the World; not only from the Confines of Judea, where I planted and found thee; but from the remotest and most savage Places of the Nations; out of the Company of Infidels, of cruel and bloody Persecutors, who like Lions and Leopards have ty-

rannized over thee, and mercilessly torn thee in Pieces.

9. *My Sister, my Spouse, thou hast wounded my Heart with one of thine Eyes: And with a Chain of thy Neck.*

THOU hast utterly ravish'd me from my self, O my Sister, my Spouse; (for so thou art, both joined to me in that spiritual Union, and Co-heir with me of the same Inheritance and Glory) thou hast ravish'd my Heart with thy Love: Even one Cast of one of thine Eyes of Faith, and one of the Ornaments of thy Sanctification, wherewith thou art decked by my Spirit, hath stricken me with Love.

10. *My Sister, my Spouse, how fair is thy Love? How much better is thy Love than Wine, and the Savour of thine Ointment than Spices?*

Oh! how excellent, how precious, are those Loves of thine, O my Sister, my Spouse! How far surpassing all earthly Delicates! and the Savour of those divine Virtues, wherewith thou art endued, more pleasing to me, than all the Perfumes in the World!

11. *Thy Lips, my Spouse, drop as Honey-combs; Honey and Milk are under thy Tongue, and the Savour of thy Garment is as the Savour of Lebanon.*

THY gracious Speeches are as so many Drops of the Honey-comb, that drops from thy Lips. And whether thou exhort, or confess, or pray, or comfort, thy Words are both sweet and nourishing; and the Savour of thy good Works, and outward Conversation, is to me, as the Smell of the Wood of Lebanon to the Sense of Man.

12. *My*

12. *My Sister, my Spouse, is as a Garden enclosed, as a Spring shut up, and a Fountain sealed up.*

My Sister, my Spouse, is as a Garden full of heavenly Trees and Flowers of Grace; not lying carelessly open, either to the Love of Strangers, or to the Rage of Enemies; but safely walled about, by my Protection, and reserved for my Delight alone. She is a Spring of wholesome Waters, from whom flow forth the pure Streams of my Word; but, both enclosed and sealed up; partly, that she may the better (by this Closeness) preserve her own natural Taste and Vigour, from the Corruptions of the World; and partly, that she may not be defiled by the prophane Feet of the Wicked.

13. *Thy Plants are as an Orchard of Pomegranates with sweet Fruits: As Cypress, Spikenard, even Spikenard and Saffron, Calamus and Cinnamon, with all the Trees of Incense, Myrrh and Aloes, with all the chief Spices.*

THOU art an Orchard, yea, a Paradise, whose Plants (which are thy faithfull Children that grow up in thee) are as Pomegranate Trees; the Apples whereof are esteemed, for their Largeness, Colour and Taste, above all other. Or (if I would feed my other Senses) the plentiful Fruits of thy holy Obedience, which thou yieldest unto me, are for their Smell, as some Composition of Cypress, Spikenard, Saffron, sweet Cane, Cinnamon, Incense, Myrrh, Aloes, and whatsoever else may be devised, unto the most perfect State.

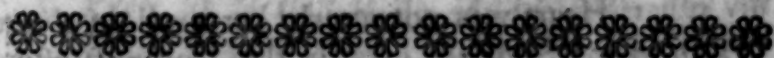
14. *O Fountain of the Gardens, O Well of Living Waters, and the Springs of Lebanon!*

THE Streams, which are derived from thee, water all the Gardens of my particular Congregations, all the World over. Thou art that Fountain, from whose pure Head issue all those living Waters, which whoso drinketh shall never thirst again; even such clear Currents, as flow from the Hill of *Libanus*, which like unto another *Jordan*, water all the *Israel* of God.

The CHURCH.

15. *Arise, O North Wind, and come, O South, and blow on my Garden, that the Spices thereof may flow out: Let my Well-beloved come to his Garden, and eat his pleasant Fruit.*

IF I be a Garden, as Thou sayest, O my Saviour, then arise, O all ye Winds of the Spirit of God, and breath upon this Garden of my Soul, that the sweet Odours of these my Plants may be both increased, and may also be dispersed afar off, and carried into the Nostrils of my Well-beloved: And so let him come into his own Garden, which his own Hand hath digged, planted, watered, and accept of the Fruit of that Service and Praise, which he shall enable me to bring forth to his Name.



CHAP. V.

CHRIST.

1. *I am come into my Garden, my Sister, my Spouse: I gathered my Myrrh with my Spice; I ate my Honey with my Honey-comb, I drank*

my

*my Wine with my Milk: Eat, O my Friends:
Drink, and make you merry, O Well-beloved.*

BEHOLD! according to thy Desire, I am come into my Garden, O my Sister, my Spouse. I have received those Fruits of thine Obedience, which thou offeredst unto me, with much Joy and Pleasure. I have accepted, not only of thy good Works, but thy Endeavours and Purposes of Holiness, both which are as pleasant to me, as the Honey and the Honey-comb. I have allowed of the Cheerfulness of thy Service, and the Wholsomeness of thy Doctrine. And ye, O my Friends, whether blessed Angels, or faithful Men, partake with me in the Joy arising from the Faithfulness of my Church. Fill yourselves, O my Beloved, with the same spiritual Dainties, wherewith I am refreshed.

The CHURCH.

2. *I sleep, but my Heart waketh: It is the Voice of my Well-beloved that knocketh, saying: Open unto me my Sister, my Love, my Dove, my Undeiled: For mine Head is full of Dew, and my Locks with the Drops of the Night.*

WHEN the World had cast me into a secure Sleep, or Slumber rather (for my Heart was not utterly bereaved of a true Faith in my Saviour) even in this Darkness of my Mind, it pleased my gracious Redeemer not to neglect me. He came to me, and knocked often, and called importunately at the Door of my Heart, by his Word and Chastisements, and said: "Open the Door of thy Soul, O my Sister, my dear, chaste, comely, unspotted Church: Let Me come in, and lodge and dwell with thee, in my Graces. Shut out the World, and receive me
" with

“ with a more lively Act, and Renovation of thy
 “ Faith. For lo, I have long waited patiently for
 “ this Effect of thy Love, and have endured all
 “ the Injuries, both of the Night, and Weather
 “ of thy Provocations.”

3. *I have put off my Coat: How shall I put it
 on? I have washed my Feet: How shall I de-
 file them?*

I ANSWERED Him, pleading Excuses for my
 Delay: “ Alas, LORD, I have now, since I left
 “ my forward Profession of Thee, avoided a great
 “ Number of Cares and Sorrows? Must I take
 “ them up again to follow Thee? I have lived clean
 “ from these Evils: And shall I now thrust myself
 “ into Danger of them?

4. *My Well-beloved put his Hand from the Hole
 of the Door; and my Bowels yearned toward
 Him.*

WHEN my Saviour heard this unkind Answer
 of Delay, He let his Hand fall from the Key-hole,
 and withdrew Himself from soliciting me any
 more. Whereupon my Heart and Bowels yearned
 within me for him.

5. *I rose up to open to my Well-beloved, and my
 Hands dropped down Myrrh, and my Fingers
 pure Myrrh upon the Handles of the Bars.*

AND now I roused up my drowsy Heart, that
 I might receive so gracious a Saviour. Which
 when I but endeavoured, I found, that He had
 left behind Him such a plentiful Blessing (as the
 Monument of his late Presence) upon the first
 Motions of my Heart, that, with the very Touch
 of them, I was exceedingly refreshed.

6. *I opened to my Well-beloved: But my Well-beloved was gone and past; mine Heart was gone when He did speak: I sought Him, but I could not find Him: I called Him, but He answered me not.*

I OPENED to my beloved Saviour; but my Saviour had now withdrawn Himself, and hid his Countenance from me. And now I was almost past myself with Despair, to remember that sweet Invitation of his, which I neglected. I sought Him therefore in my Thoughts, in the outward Use of his Ordinances, and of my earnest Prayers; but He would not as yet be found of me.

7. *The Watchmen that went about the City found me, they smote me, and wounded me: The Watchmen of the Walls took away my Veil from me.*

THOSE, which should have regarded me, and, by their Vigilance, have secured me from Danger, proved mine Adversaries. In Stead of comforting me, they fell upon me and wounded me with their false Doctrines, drawing me on into further Errors, spoiling me of that Purity and Sincerity, wherewith, as with some rich and modest Veil, I was formerly adorned, and covered.

8. *I charge you, O Daughters of Jerusalem, if you find my Well-beloved, that you tell Him, I am sick of Love.*

I ADVISE you solemnly, O all ye that wish well to me, if you shall find my Saviour's Presence in yourselves before me, pray for the Recovery of his Love to me; and bemoaning my State to Him, tell Him, how I languish with the impatient Desire of his Presence.

9. *O thou Fairest among Women, what is thy Well-beloved, more than another Well-beloved? What is thy Well-beloved more than another Lover, that thou dost so charge us?*

O THOU, which art the most happy, and most glorious of all Creatures, the Chosen of the living God; what is thy Well-beloved, whom Thou seekest, above all other the Sons of Men? What Eminency is there in Him above all Saints and Angels, that thou art, both so far gone in Affection to Him, and dost so vehemently adjure us to speak unto Him for thee?

10. *My Well-beloved is white and ruddy, the Standard-bearer of ten Thousand.*

MY Well-beloved (if you know not) is of perfect Beauty. In his Face is an exact Mixture of the Colours of the purest and healthful'st Complexion of Holiness: For He hath not received the Spirit by Measure. In Him the God-head dwells bodily. He is infinitely fairer than all the Sons of Men; and for Goodliness of Person may bear the Standard of Comeliness and Grace amongst ten Thousand.

11. *His Head is as fine Gold, his Locks curled, and black as a Raven.*

THE Deity, which dwells in Him, is most pure and glorious. And that Fulness of Grace which is communicated to his human Nature, is wondrously beautiful, and so sets it forth, as the black curled Locks do a fresh and well favoured Countenance.

12. *His Eyes are like Doves upon the Rivers of Waters, which are wash'd with Milk, and remain in their Fulness.*

HIS Judgment of all Things, and his Respect to his Church (which are as his Eyes) are full of Love, shining like unto Doves, washed in Water; yea, in Milk, so as there is no Spot or Blemish to be found in them. And they are withall so fully placed, as is both most comely and most expedient for the perfect Sight of the State, and Necessities of his Servants.

13. *His Cheeks are as a Bed of Spices, and as sweet Flowers, and his Lips like Lillies dropping down pure Mirrh.*

THE Manifestation of Himself to us in his Word is sweet, as an Heap of Spice, or those Flowers, that are used to make the best perfuming Ointments. His heavenly Instructions and Promises of his Gospel are unspeakably comfortable, and plentiful, in the Grace that is wrought by them.

14. *His Hands as Rings of Gold set with the Chrysolite; his Belly like white Ivory cover'd with Sapphires.*

HIS Actions and his Instruments (which are his Hands) are set forth with much Majesty, as some precious Stone beautifies the Ring, wherein it is set. The secret Counsels of his Breast, and the Mysteries of his Will, are most pure and holy, and full of excellent Glory.

15. *His Legs are as Pillars of Marble, set upon Sockets of fine Gold: His Countenance, as Lebanon, excellent as the Cedars.*

ALL his Proceedings are firm and stable; and withall, as Pillars of Marble set in Sockets of tried Gold; so as they are neither subject to wavering, nor to any Danger of Infirmary and Corruption.

The

The Shew and Carriage of his whole Person, whereby He makes Himself known to his Chosen, is exceeding goodly and upright, like to the strait and lofty Cedars of *Lebanon*.

16. *His Mouth is as sweet Things, and he is wholly delectable: This is my Well-beloved, and this is my Lover, O Daughters of Jerusalem.*

HIS Mouth, out of which proceed innumerable Blessings and comfortable Promises, is to my Soul even Sweetness itself. What speak I of any one Part? He is all Sweets. There is nothing but Comfort in Him; and there is no Comfort but in Him; and this (if ye would know) is my Well-beloved; of so incomparable Glory and Worthiness, that ye may easily discern Him from all others.

FOREIGN CONGREGATIONS.

17. *O the fairest among Women, whither is thy Well-beloved gone? Whither is thy Well-beloved turned aside, that we might seek Him with thee?*

SINCE thy Well-beloved is so glorious and amiable, (O thou, which art for thy Beauty worthy to be the Spouse of such an Husband) tell us (for thou only knowest it; and to seek *Christ* without the Church, we know is vain) tell us where this Saviour of thine is to be sought; that we may join with thee in the same holy Study of seeking after Him.





CHAP. VI.

1. *My Well-beloved is gone down into his Garden to the Beds of Spices, to feed in the Gardens, and to gather Lillies.*

MY Well-beloved Saviour is to be sought and found in the particular Assemblies of his People, which are his Garden of Pleasure, wherein are Varieties of all the Beds of renew'd Souls; which he hath planted, and dressed by his continual Care, and wherein he walketh for his Delight; solacing Himself with those Fruits of Righteousness and Obedience, which they bring forth unto Him.

2. *I am my Well-beloved's, and my Well-beloved is mine, who feedeth among the Lillies.*

AND now, lo! in Spight of all Temptations, my beloved Saviour is mine, thro' Faith; and I am his, through his Love; and both of us are by an inseparable Union knit together; whose Conjunction and Love is most sweet and happy; for all that are his He feedeth continually with heavenly Repast.

CHRIST.

3. *Thou art beautiful, my Love, as Tirzah, comely as Jerusalem, terrible as an Army with Banners.*

NOTWITHSTANDING this thy late Blemish of neglecting me, O my Church, yet still
in

in mine Eyes, thro' my Grace, upon this thy Repentance, thou art beautiful, like unto that neat and elegant City *Tirzah*, and that orderly Building of *Jerusalem*. And with this thy Loveliness, thou art awful unto thine Adversaries, thro' the Power of thy Censures, and the Majesty of Him that dwelleth in thee.

4. *Turn away thine Eyes from me, for they overcome me: Thine Hair is like a Flock of Goats which look down from Gilead.*

YEA, such Beauty is in thee, that I am overcome with the Vehemency of my Affection to thee: Turn away thine Eyes awhile from beholding me; for the Strength of that Faith, whereby they are fixed upon me, ravisheth me from myself. I do therefore again renew thy former Praise; that thy gracious Profession, and all thy Ornaments of expedient Ceremonies are as comely to behold, as a Flock of well-fed Goats grazing upon the fruitful Hills of *Gilead*.

5. *Thy Teeth are like a Flock of Sheep, which go up from the Washing, which every one bring out Twins, and none is barren among them.*

THY Teachers, that prepare the heavenly Food of thy Soul, are of sweet Accordance one with another; having all one Heart, and one Tongue; themselves are sanctified and purged from their Uncleaness, and are fruitful in their holy Labours unto others: So that their Doctrine is never in vain, but still answer'd with plentiful Increase of Souls to the Church.

6. *Thy Temples are within thy Locks, as a Piece of a Pomegranate.*

THAT

THAT Part of thy Countenance, which thou wilt have seen; (though dimly and sparingly) is full of holy Modesty and Bashfulness: So blushing, that it seemeth like the Colour of a broken Piece of Pomegranate.

7. *There are threescore Queens and fourscore Concubines, and of the Damsels, without Number.*

LET there be never so great a Number of People and Nations, of Churches and Assemblies, which challenge my Name and Love, and perhaps by their outward Prosperity, may seem to plead much Interest in me, and much worth in themselves;

8. *But my Love is alone, and undefiled, she is the only Daughter of her Mother, and she is dear to her that bare her: The Daughters have seen her and counted her Blessed, even the Queens and Concubines, and they have praised her.*

YET thou only art my true and chaste Spouse, pure and undefiled in the Truth of thy Doctrine, and the Imputation of my Holiness. Thou art she, whom that *Jerusalem* which is above, (the Mother of us all) acknowledgeth for her only true, and dear Daughter. And this is not my Commendation alone: But all those Foreign Assemblies, which might seem to be Rivals with thee, applaud and bless thee in this thy Estate, and say; *Blessed is this People, whose GOD is the LORD.*

9. *Who is she that looketh forth as the Morning, fair as the Moon, pure as the Sun, terrible as an Army with Banners.*

AND admiring thy Godliness, shall say: "Who is this that looks out so freshly as the Morning new risen; which from these weak Beginnings is grown
to

to such high Perfection, that now she is as bright, and glorious, as the Sun in its full Strength, and the Moon in a clear Sky; and withall is so dreadful thro' the Majesty of her Countenance, and Power of her Censures, as some terrible Army, with Ensigns display'd, is to a weak Adversary?"

10. *I went down to the dressed Orchard, to see the Fruits of the Valley, to see if the Vine budded, and if the Pomegranates flourished.*

THOU complain'st of my Absence, O my Church; there was no Cause. I meant not to forsake thee. I did only walk down into the well-dress'd Orchard of thine Assemblies, to view their Frowardness, to see the happy Progress of the Humble in Spirit, and the gracious Beginnings of those tender Souls, which are newly converted unto Me.

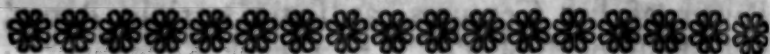
11. *I knew nothing, my Soul set me as the Chariots of my noble People.*

So earnestly did I long to re-visit thee, and to restore Comfort unto thee, that I hasted, I knew not which Way. And with insensible Speed I am come back, as it were upon the swiftest Chariot.

12. *Return, return, O Shulamite: return, return, that I may behold thee: What shall you see in the Shulamite, but as the Company of an Army?*

Now therefore return, O my Spouse, the true Daughter of Jerusalem, return to Me; return to thyself, and to thy former Feeling of my Grace. Return, that both Myself and all the Company of Angels, may see and rejoice in thee. And what shall ye see, O ye Hosts of Heaven, what shall ye see

see in my Church? Even such an awful Grace and Majesty, as is in a well-marshall'd Army, ready to meet with the Enemy.



C H A P. VII.

1. *How beautiful are thy Goings with Shoes, O Princes Daughter? The Compass of thy Hips like Jewels: The Work of a cunning Workman.*

HOW beautiful are thy Feet, O Daughter of the Highest; being shod with the Preparation of the Gospel of Peace, and readily address'd to run the Way of the Commandments of thy GOD! Thou art compassed about thy Loins with the Girdle of Truth; which is both precious for the Matter of it, and cunningly framed by the Skill of the Spirit.

2. *Thy Navel is as a round Cup, that wanteth not Liquor: Thy Belly is as an Heap of Wheat compassed about with Lillies.*

THE Navel, whereby all thy spiritual Conceptions receive their Nourishment, is full of all fruitful Supply, and never wants Means of Sustenance, to feed them in thy Womb: Which also is so plenteous in thy blessed Increase, that it is as an Heap of Wheat, consisting of infinite pure Grains, which consort together with much Sweetness and Pleasure.

3. *Thy two Breasts are as two young Kids that are Twins.*

THY two Testaments (which are thy two full and comely Breasts, by whose wholsome Milk Thou nourishest all thy faithful Children, once born into the Light) are for their excellent and perfect Agreement, and their amiable Proportion, like two Twins of Kids.

4. *Thy Neck is like a Tower of Ivory: Thine Eyes are like artificial Pools in a frequented Gate: Thy Nose is as the Tower of Lebanon, that looketh toward Damascus.*

THOSE, who by their holy Authority support thy Government (which are as some strait and strong Neck to bear up thy Head) are for their Heighth and Defence, like a Tower; for their Order, Pureness and Dignity, like a Tower of Ivory. Thy Teachers and Ministers (which are thine Eyes) are like unto Ponds of Water, in a Place of greatest Resort: Whence all may plentifully draw the Waters of Life. Thy Nose, by which all spiritual Scents are convey'd to thee, is perfectly compos'd, and featur'd like some curious Turret that goodly House in *Lebanon*; so that thy Judgment, and Power of discerning the Spirits, is admirable.

5. *Thine Head upon thee is as Scarlet, and the Bush of thine Head like Purple: The King is tied in thy Beams.*

THE whole Tire of thine Head (which are the Ceremonies used by thee) are very graceful, and of high Price to all the Beholders. And as for me, I am so enamour'd of Thee, that I am even tied by my own Desire, to a perpetual Presence in thine holy Assemblies.

OH!

6. *How fair art thou, and how pleasant art thou,
O my Love, in Pleasures!*

OH! how beautiful and lovely art thou therefore,
O my Church, in all thy Parts and Ornaments!
how sweet and pleasant art thou, O my Love, in
whatsoever might give me true Contentment!

7. *This thy Stature is like a Palm-Tree; and thy
Breast, like Clusters.*

THY whole Frame is, for Goodliness, like a tall
Palm-Tree; which the more it is depressed by the
Violence of Persecutions, riseth the more; and the
two Breasts of thy Testaments are like two full
juicy Clusters, which yield comfortable and abundant
Refreshing.

8. *I said, I will go up into the Palm-Tree; I will
take Hold of her Boughs: Thy Breasts shall
now be like the Clusters of the Vines, and the
Savour of thy Nose like Apples.*

SEEING then Thou art my Palm-Tree, I have
resolved in myself to join myself to Thee; to gather
those sweet Fruits of thy Graces, which thou
yieldest; and by my Presence also will cause thee
to be more plentiful in all good Works, and Doctrine;
so as thou shalt afford Abundance of heavenly
Liquor unto all the thirsty Souls of thy Children;
and an acceptable Verdure of Holiness and Obedience
unto me.

9. *And the Roof of thy Mouth like good Wine,
which goeth straight up to my Well-beloved, and
causeth the Lips of him that is asleep, to speak.*

AND the Delivery of my Word, by the Mouths
of my Ministers, shall be as some excellent Wine,
which sparkleth right upward; being well accepted
of

of that God, in whose Name it is taught; and being no less highly esteemed of the Receivers: Which is of such wonderful Power, that it is able to put Words both of Repentance, and Praise, into the Lips of him, that lies asleep in his Sins.

The CHURCH

10. *I am my Well-beloved's, and his Desire is towards me.*

BEHOOLD, such as I am, I am not mine own; much less am I any others. I am wholly my Saviour's. And now I see, and feel, whatsoever I had deserved, that He is mine also in all entire Affection; who hath chosen me, and given Himself for me.

11. *Come, my Well-beloved, let us go into the Fields, let us lodge in the Villages.*

COME therefore, O my Saviour, let us join together; let thy Spirit and my Service be intent upon thy Congregations here below; and let us stay in the Place, where our Spiritual Husbandry lieth.

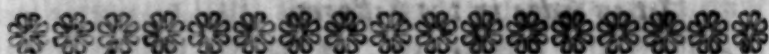
12. *Let us go up early in the Morning to the Vines, and see if the Vine flourish; whether it hath disclosed the first Grapes; or whether the Pomegranates blossom: there will I give Thee my Love.*

LET us with all Haste visit the fruitful Vines of our Believing Children; and be Witnesses and Partakers of all the Signs and Fruits of Grace; of all those good Works, and Thanksgivings; of those holy Endeavours and worthy Practices, which they yield forth unto us. Let us judge of their Forwardness, and commend it. Whereupon it will

easily appear, that the Consummation of our happy Marriage draweth near, in which there shall be a perfect Union betwixt us.

13. *The Mandrakes have given a Smell, and in our Gates are all sweet Things, new and old; my Well-beloved, I have kept them for Thee.*

BEHOLD! thy godly Servants, which not only bear Fruit themselves, but are powerful in the Provocation of others, present their best Services unto Thee. And even at our Doors (not far to seek, nor hard to procure) is Offer made unto Thee, of all Variety of Fruit; whether from the young Converts, or thy more settled Professors. And all these I spend not lavishly; but in my loving Care, duly reserve them for thee, and for the solemn Day of our full Marriage.



CHAP. VIII.

The JEWISH CHURCH.

1. *Oh, that thou wert as my Brother that sucked the Breast of my Mother! I would find thee without; I would kiss thee, then should they not despise Me.*

OH, that I might see Thee, my Saviour, cloathed in Flesh! Oh, that Thou, who art my everlasting Husband, might'st also be my Brother, in partaking the same Human Nature with me; that so I, finding Thee below upon Earth, might familiarly entertain Thee, and converse with Thee, without Reproach of the World; yea, might be exalted in thy Glory!

2. I

2. *I will lead Thee, and bring Thee into my Mother's House; there Thou shalt teach me: I will cause Thee to drink spiced Wine, and new of the Pomegranates.*

THEN would I (tho' I be now pent up in the Limits of *Judæa*) bring Thee forth into the Light and Knowledge of the Universal Church, whose Daughter I am. And thou shouldst teach me how perfectly to worship Thee, and I shall gladly entertain Thee with a royal Feast of the best Graces, that are in my holiest Servants; which I know thou wilt account better Cheer, than all the spiced Cups, and Pomegranate Wines in the World.

3. *His Left Hand shall be under my Head, and his Right Hand shall embrace me.*

THEN shall I attain to a nearer Communion with Him; and both his Hands shall be employed to sustain and relieve me: Yea, He shall comfort my Head and my Heart (my Judgment and Affections) with his gracious Embraces.

4. *I charge you, O Daughters of Jerusalem, that you stir not up, nor waken my Love, until He please.*

I CHARGE you, O all ye, that profess any Friendship to me, take Heed how ye vex and disquiet my merciful Saviour, and grieve his Spirit. Do not dare, by the least Provocation of Him, to interrupt his Peace.

CHRIST.

5. *Who is this that cometh out of the Wilderness, leaning upon her Well-beloved? I raised thee up under an Apple-tree: There thy Mother*

conceived thee : There she conceived, that bare thee.

WHO is this, that, from the comfortless Deserts of Ignorance, of Infidelity, of Tribulations, ascendeth thus up into the glorious Light and Liberty of my Chosen; relying wholly upon her Saviour? Is it not my Church? It is she, whom I have loved, and acknowledged of old. For even under the Tree of Offence, the forbidden Fruit which thou tastedst to thy Destruction, I raised thee up again from Death: Even there thy first Mother conceived thee; while by Faith she laid Hold on that blessed Promise of the Gospel, whereby she and her believing Seed were restored.

The JEWISH CHURCH.

6. *Set me as a Seal on thy Heart, and as a Signet on thine Arm : For Love is strong as Death ; Jealousy is cruel as the Grave ; the Coals thereof are fiery Coals, and a vehement Flame.*

HAVE Thou me still, O my Saviour, in perpetual Remembrance. Keep me sure in thine Heart, yea in thine Arms, as that, which thou holdest most precious. And let me never be removed from Thy Love; the least Shew and Danger whereof I cannot endure; For this my spiritual Love is exceeding powerful, and can no more be resisted than Death. And the jealous Zeal which I have for Thee and thy Glory, consumes me, even like the Grave, and burns me up, like unto the Coals of some most vehement Fire.

7. *Much Water cannot quench Love, neither can the Floods drown it : If a Man should give all the Substance of his House for Love, they would greatly contemn it.*

YEA,

YEA, more than any Fire; for any Flame may be quenched with Water: But all the Waters of Afflictions, yea, whole Streams of Persecutions, cannot quench this Love. And for all tempting Offers of Wealth, of Pleasures and Honour, how easily are they contemned for the Love of my Saviour!

8. *We have a little Sister, and she hath no Breasts: What shall we do for our Sister when she shall be spoken for?*

WE have a Sister (as Thou knowest, O Saviour) ordained thro' thy Mercy, to the same Grace with me: The uncalled Church of the *Gentiles*; small (as yet) of Growth, and destitute of the Help of any outward Ministry, whereby she might either bear, or nourish Children unto Thee. When she grows unto her Maturity, and the Mystery of Calling her to Thee, shall be revealed, what Course will it please Thee to take with her?

CHRIST.

9. *If she be a Wall, we will build upon her a Silver Palace: and if she be a Door, we will keep her in with Boards of Cedar.*

IF she shall continue firm and constant, in the Expectation of her Promises, and the Profession of that Truth, which shall be revealed; we will beautify and strengthen her with further Grace, and make her a pure and costly Palace, fit to entertain my Spirit. And if she will give free Passage and good Entrance, to my Word and Grace, we will make her sure and safe from Corruption, and reserve her to Immortality.

The JEWISH CHURCH.

10. *I am a Wall, and my Breasts are Towers:
Then was I in his Eyes as one that findeth
Peace.*

BEHOLD! that Condition, which Thou requirest in the Church of the *Gentiles*, Thou findest in me. I am thus firm and constant in my Expectation, in my Profession: And that Want Thou findest in her of Ability to nourish her Children, by the Breast of thy Word, is not in me; who have Abundance both of Nourishment and Defence: Upon which my Confession and Plea, I found Grace and Peace in the Eyes of my Saviour.

CHRIST.

11. *Solomon had a Vine in Baalbamon: He gave
the Vineyard unto Keepers: Every one bring-
eth for the Fruit thereof a thousand Pieces of
Silver.*

MY Church is my Vine, and I am the Owner and Husbandman. Our Thrift and Profit thereof far exceedeth the good Husbandry of Solomon. He hath a rich Vineyard indeed in a most fruitful Soil; but he lets it forth to the Hands of others, as not being able to keep and dress it himself: And therefore he is fain to be content with the greatest Part of the Increase, not expecting the Whole.

12. *But my Vineyard which is mine, is before me:
To thee, O Solomon, appertaineth a thousand
Pieces of Silver, and two hundred to them
that keep the Fruit thereof.*

BUT my Vine is ever before me. I am with it to the End of the World. I reserve it in mine own Hands, and dress it with mine own Labour.
And

And therefore if thou, O *Solomon*, canst receive from thine, to the Proportion of a thousand, thy Workmen and Farmers will look for the fifth Part to come unto their Share; whereas the Gain of my Vineyard ariseth wholly, and only unto Myself.

13. *O thou that dwellest in the Gardens, the Companions hearken unto thy Voice, cause me to hear it.*

SINCE, therefore, such is my Care of thee, and Joy in thee, O my Church, (which consistest of the particular Assemblies of Men professing my Name) see thou be diligent in declaring my Will, and giving holy Counsels to all thy Fellow-Members. Speak forth my Praise in the great Congregations (which all attend willingly upon thee) and let me hear the Voice of thy constant and faithful Confession of me before the World.

The CHURCH.

14. *Oh my Well-beloved, flee away and be like unto the Roe, or to the young Hart upon the Mountain of Spices.*

I WILL most gladly do what Thou commandest, O my Saviour. But that I may perform it accordingly, be Thou (which art, according to thy bodily Presence, in the highest Heavens) ever present with me by thy Spirit; and hasten thy glorious Coming, to my full Redepmption!



PARALLEL [611]

And therefore if thou, O Beloved, canst receive
from mine, to the Propagation of a Christian, thy
Worship and Favour will not be lost.

LETTERS

On several OCCASIONS.

And giving holy Communion to all my Fellow-Christians
I speak forth my Faith in the great Contri-

To my LADY

MARY DENNY.

CONTAINING

The DESCRIPTION of a CHRISTIAN.

MADAM,

IT is true, that worldly Eyes can see no Difference betwixt a Christian and another Man; the Outside of both is made of one Clay, and cast in one Mould; both are inspired with one common Breath: Outward Events distinguish them not; those GOD never made for Evidences of Love or Hatred. So the Senses can perceive no

LETTERS

Dif-

Difference betwixt the reasonable Soul, and that which informs the Beast: Yet the Soul knows there is much more, than betwixt their Bodies. The same holds in this: Faith sees more inward Difference, than the Eye sees outward Resemblance.

THIS Point is not more high than material: Which that it may appear, let me shew what it is to be a Christian: You that have felt it, can second me with your Experience; and supply the Defects of my Discourse. He is the living Temple of the living God; where the Deity is both resident and worshipped. The highest Thing in a Man is his own Spirit: But in a Christian, the Spirit of God, which is the God of Spirits. No Grace is wanting in Him; and those which there are, want not stirring up. Both his Heart and his Hands are clean. All his outward Purity flows from within; neither doth he frame his Soul to counterfeit good Actions; but out of his holy Disposition commands and produces them, in the Light of God.

LET us begin with his Beginning, and fetch the Christian out of this Nature, as another *Abraham* from his *Chaldea*; whiles the worldling lives and dies, in Nature, out of God. The true Convert therefore, after his wild and secure Courses, puts himself (through the Motions of God's Spirit) to School unto the Law; there he learns what he should have done, what he could not do; what he hath done, what he hath deserved. These Lessons cost him many a Tear, and not more Grief than Terror: For this sharp Master makes him feel what Sin is, and what Hell is; and in Regard of both, what himself is. When he hath well smarted under the Whip of this severe
Usher,

Usher, and is made vile in himself, then is he led up into the higher School of CHRIST, and there taught the comfortable Lessons of Grace; there he learns what belongs to a Saviour; what He is, what He hath done; and for whom, how He became ours, we his. And now finding himself in a true State of Danger, of Need, of Desire, he brings Home to himself all that he learns, and what he knows, he applies. His former Tutor he feared, this he loveth; that shewed him his Wounds, yea, made them; this binds and heals them: That killed him; this shews him Life, and leads him to it. Now at once he hates himself, defies Satan, trusts in *Christ*, tastes both of Pardon and Glory. This is his most precious Faith, whereby he appropriates, yea, ingrosses CHRIST JESUS to Himself: Whence he is justified from his Sins, purified from his Corruptions, established in his Resolutions, comforted in his Doubts, defended against Temptations, overcomes all his Enemies. He sees that this be sound, lively, growing: Sound, not rotten, not hollow, not presumptuous: Sound in the Act; not a superficial Conceit, but a true, deep, and sensible Apprehension: An Apprehension, not of the Brain, but of the Heart; and of the Heart not approving, or assenting, but trusting and reposing. Sound in the Object, none but *Christ*: He knows, that no Friendship in Heaven can do him Good, without this; the Angels cannot; God will not: Ye believe in the Father, believe also in Me.

LIVELY; for it cannot give Life, unless it have Life; the Faith that is not fruitful, is dead: The Fruits of Faith are good Works; whether inward, within the Roof of the Heart, as Love, Awe, Sorrow, Pity, Zeal, Joy, and the rest; or outward towards God, or our Brethren: Obedience and
Service

Service to the one; to the other, Relief and Beneficence: These he bears in his Time; sometimes all, but always some.

GROWING: True Faith cannot stand still; but as it is fruitful in Works, so it increaseth in Degrees: From a little Seed it proves a large Plant, reaching from Earth to Heaven, and from one Heaven to another: Every Shower and every Sun adds something to it. Neither is this Grace ever solitary, but always attended royally: for he that believes what a Saviour he hath, cannot but love Him; and he that loves Him, cannot but hate whatsoever may displease Him; cannot but rejoice in Him, and hope to enjoy Him, and desire to enjoy his Hope, and containn all those Vanities which he once desired and enjoyed. His Mind now scorneth to grovel upon Earth, but soareth up to the Things Above, where *Christ* sits at the Right Hand of GOD; and after it hath seen what is done in Heaven, looks strangely upon all worldly Things. He dares trust his Faith above his Reason, and Sense: And hath learned to wean his Appetite from craving much. He stands in awe of his own Conscience, and dares no more offend it, than please himself. He fears not his Enemies, yet neglects them not; equally avoiding Security, and Timorousness. He sees Him that is Invisible; and walks with Him awfully, familiarly. He knows what he is born to, and therefore digests the Troubles of Life with Patience: He finds more Comfort in his Afflictions, than any Worldling in Pleasures.

AND as he hath these Graces to comfort him within, so hath he the Angels to attend him without; Spirits better than his own; more powerful, more glorious: These bear him in their Arms,
wake

wake by his Bed, keep his Soul while he hath it, and receive it when it leaves him. These are some present Differences: The greatest are future; no less than betwixt Heaven and Hell, Torment and Glory; an incorruptible Crown, and Fire unquenchable. Whether Infidels believe these Things or no, we know them: So shall they, but too late.

WHAT remains but that we applaud ourselves in this Happiness, and walk on in this heavenly Profession? Acknowledging that God could not do more for us; and that we cannot do enough for Him. Let others boast (as your Ladyship might with others) of antient and noble Houses, large Patrimones, or Dowries, honourable Commands; others of famous Names, high and envied Honours, or the Favours of the Greatest; others of Valour or Beauty, or some perhaps of eminent Learning and Wit; it shall be our glorying that we are CHRISTIANS.





TO

My LORD DENNY.

How our Days are, or should be spent.

EVERY Day is a little Life; and our whole Life is but a Day repeated; whence it is that old *Jacob* numbers his Life by Days, and *Moses* desires to be taught this Point of holy Arithmetick, To number not his Years, but his Days: Those therefore that dare lose a Day, are dangerously prodigal; those that dare mis-spend it, desperate.

WE can best teach others by ourselves: Let me tell your Lordship, how I would pass my Days, whether common or sacred; that you may either approve my Thriftiness, or correct my Errors: To whom is the Account of my Hours either more due, or more known? All Days are His, who gave Time a Beginning, and Continuance; yet some He hath made ours, not to command, but to use. In none may we forget Him: In some we must forget all, besides Him.

FIRST therefore, I desire to awake at those Hours, not when I will, but when I must: Pleasure is not a fit Rule for Rest, but Health; neither do I consult so much with the Sun, as mine own Necessity, whether of Body, or in that, of the Mind. If this Vassal could well serve me waking, it should never sleep: But now, it must be pleased, that it may be serviceable. Now, when Sleep is rather driven away, than leaves me; I would ever awake with God; my first Thoughts are for Him, who hath made the Night for Rest, and the Day for Travel: And as He gives, so He blesses both. If my Heart of early season'd with his Presence, it will favour of Him all Day after.

WHILE my Body is dressing, not with an effeminate Curiosity, nor yet with rude Neglect; my Mind addresses itself to her ensuing Task; bethinking what is to be done, and in what Order; and marshalling my Hours with my Work. That done, after some Meditation, I walk to my Books; and sitting down amongst them, I dare not reach forth my Hand to salute any of them, 'till I have first looked up to Heaven, and craved Favour of Him, to whom all my Studies are referr'd; without whom, I can neither profit, nor labour. After this, out of no great Variety, I call forth those, which best fit my Occasions; wherein, I am not too scrupulous of Age: Sometimes I put my self to School, to one of those Antients, whom the Church hath honour'd with the Name of *Fathers*; whose Volumes, I confess not to open, without a secret Reverence of their Holiness and Gravity: Sometimes to those later Doctors, who want nothing but Age to make them Classica: Always to God's Book. That Day is lost, whereof some Hours are not improved in those divine Monuments: Others I turn over out of Choice; these out of Duty.

ERE I can have sate unto Weariness, my Family, having now overcome all Household Distractions, invites me to our common Devotions: Not without some short Preparation. These heartily perform'd, send me up, with a more strong and cheerful Appetite to my former Work, which I find made easy to me by Intercession, and Variety. Now therefore can I deceive the Hours with Change of Pleasures, that is, of Labours. One While mine Eyes are busied, another while my Hand, and sometimes my Mind takes the Burthen from them both: Wherein, I would imitate the skilfullest Cooks, which make the best Dishes with manifold Mixtures: One Hour is spent in Textual Divinity, another in Controversy: Histories relieve them both.

Now, when the Mind is weary of other Labours, it begins to undertake her own: Sometimes it meditates for future Use; sometimes I write; for myself, or for others. The Decay of a weak Body, makes me think these Delights insensibly laborious.

THUS could I all Day (as Ringers use) make myself Musick with Changes, and complain sooner of the Day for Shortness, than of the Business for Toil; were it not that this faint Monitor interrupts me still in the Midst of my busy Pleasures, and enforces me both to Respite and Repast: I must yield to both; while my Body and Mind are joined together in these unequal Couples, the better must follow the weaker. Before my Meals therefore, and after, I let myself loose from all Thoughts; and now, would forget that I ever studied. A full Mind takes away the Body's Appetite, no less than a full Body makes a dull and unweildy Mind. Company and Discourse, are now seasonable and welcome: These prepare me for a Diet, not gluttonous,

ous, but medicinal. The Palate may not be pleased, but the Stomach; nor that for its own Sake. Neither would I think any of these Comforts worth regarding in themselves, but in their Use, in their End; so far, as they may enable me to better Things. If I see any Dish to tempt my Palate, I fear a Serpent in that Apple, and please myself in a wilful Denial. I rise capable of more, not desirous: Not now immediately from my Trencher, to my Book; but after some Intermission. Moderate Speed is a sure Help to all Proceedings; where those Things, which are prosecuted with Violence, either succeed not, or continue not.

AFTER my later Meal, my Thoughts are slight; only my Memory may be charged with her Task, of recalling what was committed to her Custody in the Day; and my Heart is busy in examining my Hands and Mouth, and all other Senses, of that Day's Behaviour. And now the Evening is come, no Tradesman doth more carefully take in his Wares clear his Shop-board, and shut his Windows, than I would shut up my Thoughts and clear my Mind. That Student shall live miserably, who like a Camel lies down under his Burden. All this done, calling together my Family, we end the Day with GOD. Thus do we rather drive away the Time before us, than follow it.

I GRANT, neither is my Practice worthy to be exemplary, neither are our Callings proportionable. The Lives of a Nobleman, of a Courtier, of a Scholar, of a Citizen, of a Countryman, differ no less than their Dispositions: Yet must all conspire in honest Labour. Sweat is the Destiny of all Trades, whether of the Brow, or of the Mind. GOD never allow'd any Man to do nothing. How miserable is the Condition of those Men, who spend the
Time

Time as if it were given them, and not lent! As if Hours were waste Creatures, and such as should never be accounted for: As if GOD would take this for a good Bill of Reckoning; *Item*, Spent upon my Pleasures forty Years. These Men shall once find, that no Blood can privilege Idleness; and that nothing is more precious to GOD, than that, which they desire to cast away; *Time*.

SUCH are my common Days: But GOD's Day calls for another Respect. The same Sun arises on this Day, and enlightens it; yet because that Sun of Righteousness arose upon it, and gave a new Life unto the World in it, and drew the Strength of GOD's moral Precept unto it, therefore justly do we sing with the Psalmist; *This is the Day which the LORD hath made*. Now I forget the World, and, in a Sort, myself; and deal with my wonted Thoughts, as great Men use, who at some Times of their Privacy, forbid the Access all Suiters. Prayer, Meditation, Reading, Hearing, Preaching, Singing, good Conference, are the Business of this Day; which I dare not bestow on any Work, or Pleasure, but heavenly. I hate Superstition on the one Side, and Looseness on the other; but I find it hard to offend in too much Devotion, easy in Prophaneness. The whole Week is sanctified by this Day: And according to my Care of this, is my Blessing on the rest. I shew your Lordship what I would do, and what I ought: I commit my Desires to the Imitation of the Weak; my Actions to the Censures of the Wise and Holy; my Weaknesses to the Pardon and Redress of my merciful GOD.





T O

Sir FULK GREVILLE.



*How we may use the WORLD without
Danger.*

HOW to live out of the Danger of the World, is both a great and good Care, and that which troubles few. Some, that the World may not hurt them, run from it; and banish themselves to the Tops of solitary Mountains; changing the Cities for Desarts, Houses for Caves, and the Society of Men for Beasts; and lest their Enemy might insinuate himself into their Secrecy, have abridg'd themselves of Diet, Cloathing, Lodging, Harbour, fit for reasonable Creatures; seeming to have left off themselves, no less than Companions: As if the World were not every where; as if we could hide ourselves from the Devil; as if Solitariness were privileged from Temptations; as if we did not more violently affect restrained Delights; as if these *Jeromes* did not find *Rome* in their Heart, when they had nothing but Rocks and
Trees

Trees in their Eye. Hence, these Places of Retirement, founded at first upon Necessity mix'd with Devotion, have prov'd infamously unclean; Cells of Lust, not of Piety. This Course is preposterous.

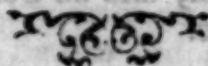
IF I were worthy to teach you a better Way, Learn to be an *Hermit* at home. Begin with your own Heart, estrange and wean it from the Love, not from the Use of the World. Christianity hath taught us nothing, if we have not learned this Distinction. It is a great Weakness not to see, but we must be enamour'd. *Elisba* saw the secret State of the *Syrian* Court, yet as an Enemy. The blessed Angels see our earthly Affairs, but as Strangers. *Moses* his Body was in the Court of *Pharoah*, amongst the delicate *Egyptians*, his Heart was suffering with the afflicted *Israelites*. *Lot* took Part of the fair Meadows of *Sodom*, not of their Sins. Our blessed Saviour saw the Glory of all Kingdoms, and contemn'd them: And cannot the World look upon us Christians, but we are bewitched? We see the Sun daily, and warm us at his Beams, yet make not an Idol of it.

ALL our Safety or Danger is from within. In vain is the Body an *Anchorite*, if the Heart be a *Ruffian*. And if that be retired in Affections, the Body is but a Cypher: Then the Eyes will look carelessly and strangely on what they see, and the Tongue will sometimes answer to what was not asked. We eat and recreate, because we must, not because we would: And when we are pleased, we are suspicious. Lawful Delights, we neither refuse nor doat upon, and all Contentments go and come like Strangers.

THAT

THAT all this may be done, take up your Heart with better Thoughts. Be sure it will not be empty. If Heaven have fore-stalled all the Rooms, the World is disappointed, and either dares not offer, or is repulsed. Fix yourself upon the Glory of that Eternity, which abides you after this short Pilgrimage. You cannot but condemn what you find, in Comparison of what we expect. Leave not 'till you attain to this, that you are willing to live, because you cannot as yet be dissolved. Be but one half upon Earth. Let your better Part converse above, whence it is, and enjoy that, where to it was ordain'd. Think how little the World can do for you: And what it doth, how deceitfully? What Stings there are with this Honey? what Farewell succeeds this Welcome? When this *Jael* brings you Milk in one Hand, know, she hath a Nail in the other. Ask your Heart what it is the better, for all those Pleasures wherewith it hath befriended you: Let your own Tryal teach you Contempt. Think how sincere, how glorious those Joys are, which abide you elsewhere; and a thousand Times more certain (though future) than present.

AND let not these Thoughts be flying, but fixed. In vain do we meditate, if we resolve not. When your Heart is once thus settled, it shall command all Things to Advantage. The World shall not betray, but serve it; and that shall be fulfilled, which GOD promises by his *Solomon*; *When the Ways of a Man please the LORD, He will make his Enemies also at Peace with Him.*

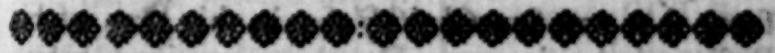




PASSION SERMON,

PREACH'D

On GOOD-FRIDAY, MDCIX. at
Paul's-Cross.



JOHN xix. 30.

*When JESUS therefore had received the
Vinegar, He said, It is finished; and
bowing the Head, He gave up the
Ghost.*

THE bitter and yet victorious Passion of the
Son of GOD, as it was the strangest Thing
that ever befel the Earth; so it also is of most
sovereign Use, and looks for the most frequent and
care-

careful Meditation. It is one of those Things, which was once done, that it might be thought of for ever. Every Day, therefore, must be the *Good-Friday* of a Christian: Who, with that great Doctor of the *Gentiles*, must desire to know Nothing but *Jesus Christ*, and Him crucified.

THERE is no Branch or Circumstance in this wonderful Business which yields not infinite Matter of Discourse. According to the Solemnity of this Time and Place, I have chosen to recommend unto your Christian Attention, our Saviour's Farewel to Nature in his last Word, in his last Act. His last Word, *It is finished*; his last Act, *He gave up the Ghost*. That which He said, He did.

If there be any Theme that may challenge and command our Ears and Hearts, this is it: For behold, the sweetest Word that ever *Christ* spake, and the most meritorious Act that every He did, are met together, in this his last Breath. In the one ye shall see Him triumphing; yielding in the other, yet so as He overcomes. Imagine therefore, that you saw *Christ Jesus* in this Day of his Passion (who is every Day here crucified before your Eyes) advanced upon the Chariot of his Cross; and now, after a weary Conflict, chearfully overlooking the Despight and Shame of Men, the Wrath of his Father, Sin, Death, Hell; which all lie gasping at his Foot: And then you shall conceive, with what Spirit he saith, *It is finished*. What is finished? Shortly; All the Prophecies that were of Him; All legal Observations, that prefigured Him; His own Sufferings; Our Salvation. The Prophecies are accomplish'd, the Ceremonies abolish'd, his Sufferings ended, our Salvation wrought: These four Heads shall limit this
first

first Part of my Speech; only let them find and leave you attentive.

Esay vii. 14.	—Matt. i. 23.
Michah v. 2.	—Matt. ii. 6.
Esay xi. 1.	—Matt. ii. 15.
Jerem. xxxi. 15.	—Matt. ii. 18.
Judg. xiii. 4.	—Matt. ii. ult.
Esay xl. 3.	—Matt. iii. 2.
Esay ix. 1.	—Matt. iv. 15.
Levit. xiv. 4.	—Matt. viii. 4.
Esay liii. 4.	—Matt. viii. 17.
Esay lxi. 1.	—Matt. xi. 4.
Esay xlii. 1.	—Matt. xii. 17.
Jonah i. 17.	—Matt. xii. 40.
Esay vi. 9.	—Matt. xiii. 14.
Psaln lxxviii. 2.	—Matt. xiii. 35.
Esay xxxv. 5, 6.	—Matt. xv. 30.
Esay lxii. 11.	—Matt. xxi. 5.
Zach. ix. 9.	—Matt. <i>ibidem</i> .
Jerem. vii. 11.	—Matt. xxi. 13.
Psaln viii. 2.	—Matt. xxi. 16.
Esay v. 8.	—Matt. xxi. 33.
Psaln cxviii. 22.	—Matt. xxi. 44.
Psaln cx. 1.	—Matt. xxii. 44.
Esay viii. 14.	—Matt. xxi. 44.
Psaln xli. 9.	—Matt. xxvi. 31.
Esay liii. 10.	—Matt. xxvi. 54.
Zach. xiii. 7.	—Matt. xxvi. 31.
Lam. iv. 20.	—Matt. xxvi. 56.
Esay l. 6.	—Matt. xxvi. 67.
Zach. xi. 13.	—Matt. xxvii. 9.
Psaln xxii. 18.	—Matt. xxvii. 35.
Psaln xxii. 2.	—Matt. xxvii. 46.
Psaln lxix. 22.	—Matt. xxvii. 48.

It would take up a Life to compare the Prophets and Evangelists, the Predictions and the History, and largely to discourse how the one foretells, and the other answers: Let it suffice to look at them running. Of all the Evangelists, St. *Matthew* hath been most studious, in making these Correspondences and References; with whom the Burden of every Event, is still, *that it might be fulfilled*. Thus hath he noted (if I have reckon'd them aright) two and thirty several Prophecies concerning *Christ*, fulfilled in his Birth, Life, Death.

St. *John* adds many more. Our Speech must be directed to his Passion. Omitting the rest, let us insist on those.

HE must be apprehended. It was prophesied; *The Anointed of the LORD was taken in their Nets*. But how? He must be sold. For what? For thirty Silver Pieces. And what must those do? Buy a Field: All foretold; *And they took thirty Silver Pieces,*

Pieces, the Price of him that was valued, and gave them for the Potters-Field, saith Zechariah (mis-written Jeremiah, by one Letter mistaken in the Abbreviation). By whom? That Child of Perdition, that the Scripture might be fulfilled. Which was he? It is foretold; He that eateth Bread with me. And what shall his Disciples do? Run away: So saith the Prophecy; I will smite the Shepherd, and the Sheep shall be scattered. What shall be done to Him? He must be scourged and spit upon: Not without a Prophecy; I hid not my Face from Shame and Spitting. What shall be the Issue? He shall be led to Death: It is the Prophecy, The Messiah shall be slain. What Death? He must be lift up; Like as Moses lift up the Serpent in the Wilderness, even so shall the Son of Man be lift up.

CHRYSOSTOM saith well, That some Actions are Parables: So may I say, Some Actions are Prophecies. Such are all Types of *Christ*, and this with the Foremost. Lift up, Whither? To the Cross. It is the Prophecy, *Hanging upon a Tree*. How lift up? Nailed to it: So is the Prophecy; *They have pierced my Hands and my Feet*. With what Company? Two Thieves: *With the Wicked was he numbred*. Where? *Without the Gates*, saith the Prophecy. What becomes of his Garments? They cannot so much as cast the Dice for his Coat, but it is prophesied; *They divided my Garments, and on my Vestures cast Lots*. He must die then on the Cross: But how? Voluntarily. *Not a Bone of Him shall be broken*. What hinders it? Lo, there He hangs, as it were neglected and at Mercy; yet all the raging *Jews*, nay, all the Devils in Hell, cannot stir one Bone in his blessed Body. It was prophesied in the *Easter-Lamb*, and it must be fulfilled in Him that is the true Passover, in Sight of Fiends and Men. How then? He must

must be thrust in the Side. Behold, not the very Spear could touch his precious Side being dead, but it must be guided by a Prophecy; *They shall look on Him whom they have pierced.* What shall He say the while? Not his very Words but are fore-spoken. His Complaint, *Eli, Eli, lamma sabaethani*, Ps. xxii. 2. His Resignation, *Into thy Hands I commend my Spirit*, Ps. xxxi. 5. His Request, *Father, forgive them: He prays for the Transgressors*, saith *Isai*. And now when He saw all these Prophecies were fulfilled, knowing that one remained, He said; *I thirst.* A strange Hearing! that a Man, yea, that God and Man dying, should complain of Thirst.

COULD He endure the scorching Flames of the Wrath of his Father, the Curse of our Sins, those Tortures of Body, those Horrors of Soul, and doth He shrink at his Thirst? No, no: He could have borne his Drought, He could not bear the Scripture not fulfilled. It was not Necessity of Nature, but the Necessity of his Father's Decree, that drew forth, *I thirst.* They offered it before, He refused it: Whether it were an ordinary Potion for the Condemned to hasten Death, or whether it were that *Jewish* Potion, whereof the Rabbins speak; whose Tradition was, that the Malefactor to be executed, should, after some good Counsel from two of their Teachers, be taught to say; *Let my Death be to the Remission of all my Sins*; and then, that he should have given him a Bowl of mixt Wine, with a Grain of Frankincense, to bereave him both of Reason and Pain.

THUS the Prophecies are finish'd. Of the legal Observations, with more Brevity. *Christ is the End of the Law.* What Law? Ceremonial, Moral. Of the Moral; it was kept perfectly by Him-

self, satisfied fully for us. Of the Ceremonial; it was referred to Him, observed of Him, fulfilled in Him, abolish'd by Him. There were Nothing more easy, than to shew you how all those *Jewish* Ceremonies look'd at *Christ*: How Circumcision, the Passover, the Tabernacle, both Outer and Inner, the Temple, the Laver, both the Altars, the Tables of Shew-Bread, the Candlesticks, the Vail, the Holy of Holies, the Propitiatory, the Pot of Manna, *Aaron's* Rod, the High Priest, his Order and Line, his Habits, his Inaugurations, his Washings, his Anointings, his Sprinklings, Offerings, his Sacrifices, and whatever *Jewish* Rite, had their Virtue from *Christ*, Relation to Him, and their End in Him. This was then their last Gasps; for now straight they died with *Christ*; now the Vail of the Temple Rent, when *Christ's* last Breath passed. The Vail rent, is the Obligation of the Ritual Law cancell'd; the Way into the Heavenly Sanctuary opened; the Shadow giving Room to the Substance. Even now the Law of Ceremonies died. It had a long and solemn Burial, as *Augustine* saith well; perhaps figured in *Moses*, who died not lingeringly, but was thirty Days mourned for.

THUS the Ceremonies are *finished*: Now hear the End of his Sufferings, with like Patience and Devotion. His Death is here included. It was so near, that he spake of it as done; and when it was done, all was done. How easy it is to lose ourselves in this Discourse! How hard not to be overwhelmed with Matter of Wonder; and to find either Beginning or End! His Sufferings found an End, our Thoughts cannot.

ALL his Life was but a perpetual Passion. In that He became Man, He suffered more than we can

can do, either while we are Men, or when we cease to be Men, He humbled, yea, He emptied Himself. That Man should be turned into a Beast, into a Worm, into Dust, into Nothing, is not so great a Disparagement, as that GOD should become Man: And yet it is not finished; it is but begun. But what Man? If, as the absolute Monarch of the World, He had commanded the Vassalage of all Emperors, and Princes, and had trod on nothing but Crowns and Sceptres, this had carried some Port with it, suitable to the Majesty of GOD's Son. No such Matter: Here is neither Form nor Beauty; unless the Form of a Servant. Behold, He is a Man to GOD; a Servant to Man. He is despised and rejected of Men; yea (as Himself, of Himself) a Worm, and no Man, the Shame of Men, and Contempt of the People. *Who is the King of Glory? The LORD of Hosts, He is the King of Glory.* Set these two together; the King of Glory; the Shame of Men, The more Honour, the more Abasement.

Look back to his Cradle: There you find Him rejected of the *Bethlehemites*; born and laid, how homely, how unworthily? sought for by *Herod*, exiled to *Egypt*, obscurely brought up in the Cottage of a poor Foster-Father, tempted by Satan, derided of his Kindred, traduced by the *Jews*, pinched with Hunger, restless, harbourless, sorrowful. Persecuted by the Elders and Pharisees, sold by his own Servant, apprehended, arraigned, scourged, condemned, and yet it is not finished.

LET us, with that Disciple, follow Him afar off; and passing over all his contemptuous Usage in the Way, see Him brought to his Cross. Still the further we look, the more Wonder. Every Thing adds to this Ignominy of Suffering, and

Triumph of Over-coming. Where was it? Not in a Corner, as *Paul* saith to *Festus*, but in *Jerusalem*, the Heart of the World. In *Jerusalem*, which He had honoured with his own Presence, taught with his Preaching, astonish'd with his Miracles, bewailed with his Tears; crying over it, *O Jerusalem, Jerusalem, how oft would I, and thou wouldst not: O yet, if in this thy Day.* Cruelty and Unkindness, after good Desert, afflict so much more, as our Merit hath been greater. Whereabouts? Without the Gates: In *Calvary*, among the stinking Bones of execrable Malefactors. Before, the Glory of the Place bred Shame; now the Vileness of it. When? But in the Passover; a Time of greatest Concourse of all *Jews* and *Profelytes*: An Holy Time: When they should receive the Figure, they reject the Substance: When they should kill and eat the Sacramental Lamb, in Faith, in Thankfulness, they kill the Lamb of GOD, our true Passover, in Cruelty and Contempt. With whom? (The Quality of our Company either increases or lessens Shame.) In the Midst of Thieves, as the Prince of Thieves. There was no Guile in his Mouth, much less in his Hands; Yet behold, He that thought it no Robbery to be Equal with GOD, is made Equal to Robbers and Murderers; yea, superior in Evil. What suffered He? As all Lives are not alike pleasant, so all Deaths are not equally fearful. See the Apostles Gradation: *He was made obedient to the Death, even the Death of the Cross.* The Cross, a lingring, tormenting, ignominious Death. The *Jews* had four Kinds of Death for Malefactors; the Towel, the Sword, Fire, Stones; each of these above other in Extremity. Strangling with the Towel, they accounted easiest: The Sword worse than the Towel: The Fire worse than the Sword: Stoning worse than the Fire: But this

Roman

Roman Death was worst of all. *Cursed is every one that hangeth on a Tree.* Yet He is not therefore accursed, because He hangeth; but therefore He hangeth, because He is accursed. *He was made a Curse for us.* The Curse was more than the Shame: Yet the Shame is unspeakable; and yet no more than the Pain. Yet all that die the same Death, are not equally miserable: The very Thieves fared better in their Death than He. I hear of no Irrision, no Inscription, no Taunts, no Insult on them. They had nothing but Pain to encounter, He Pain and Scorn. The Jews, the Soldiers, yea, the very Thieves triumph over his Misery; his Blood cannot satisfy them, without his Reproach. Which of his Senses now was not a Window to let in Sorrow? His Eyes saw the Tears of his Mother and Friends, the unthankful Demeanure of Mankind, the cruel Despight of his Enemies: His Ears heard the Revilings and Blaspheemies of the Multitude: His Touch felt the Nails, his Taste the Gall.

Look up, O all ye Beholders, look upon this precious Body, and see what Part ye can find free. That sacred Head which is adored by the Angelical Spirits, is all harrowed with Thorns. That Face, of whom it is said: *Thou art fairer than the Children of Men,* is all besmeared with the Spittle of the *Jews*, and furrowed with his Tears. Those Eyes, clearer than the Sun, are darkened with the Shadow of Death. Those Ears that hear the heavenly Consorts of Angels, now are filled with the cursed Speakings and Scoffs of wretched Men. Those Lips that spake as never Man spake, that command the Spirits both of Light and Darkness, are scornfully wet with Vinegar and Gall. Those Feet that trample on all the Powers of Hell are now nailed to the Cross. Those Hands that sway

the Sceptre of the Heavens, are nailed to the Tree of Reproach. That whole Body, which was conceived by the Holy Ghost, was all scourged, wounded, mangled. This is the Out-side of his Sufferings. Was his Heart free? Oh, no: The inner Part or Soul of this Pain, which was unseen, is as far beyond these outward and sensible, as the Soul is beyond the Body. *O all ye that pass by the Way, behold and see, if there be any Sorrow like to my Sorrow!* Alas, LORD, what can we see of thy Sorrows? We cannot conceive so much as the Heinousness and Desert of one of those Sins which Thou barest. We can no more see thy Pain, than we could undergo it; only this we see, that what the infinite Sins, of almost infinite Men, committed against an infinite Majesty, deserved in infinite Continuance, all this Thou, in the short Time of thy Passion hast sustained. We may behold and see; but all the glorious Spirits in Heaven cannot look into the Depth of this Suffering.

Do but look yet a little into the Passions of this his Passion: For, by the Manner of his Sufferings, we shall best see, what He suffered. Wise and resolute Men do not complain of a little. Holy Martyrs have been racked, and would not be loosed. What shall we say if the Author of their Strength, GOD and Man, bewray Passions? What would have overwhelmed Men, would not have made Him shrink; and what made Him complain, could never have been sustained by Men. What shall we then think, if He were affrighted with Terrors, perplexed with Sorrows, and distracted with both these? And lo! He was all these: For, first, here was an amazed Fear. For Millions of Men to despair was not so much as for Him to fear. And yet it was no slight Fear. He began (*ix day-
Cūda*) to be astonished with Terror, *who in the
Days*

Days of his Flesh, offered up Prayers and Supplications, with strong Cries and Tears, to Him that was able to help Him, and was heard in that he feared. Never was Man so afraid of the Torments of Hell, as *Christ* (standing in our Room) of his Father's Wrath. Fear is still suitable to Apprehension. Never Man could so perfectly apprehend this Cause of Fear; he felt the Chastisements of our Peace, yea, the Curse of our Sins; and therefore might well say with *David*; *I suffer thy Terrors with a troubled Mind*; yea, with *Job*; *The Arrows of GOD are in me, and the Terrors of GOD fight against me.* With Fear, there was a dejecting Sorrow, (*αδυναμία*) My Soul is heavy to the Death. His strong Cries, his many Tears, are Witnesses of this Passion. He had formerly shed Tears of Pity, and Tears of Love, but now of Anguish. He had before sent forth Cries of Mercy; never of Complaint till now. When the Son of GOD weeps and cries, what shall we say or think? Yet further, betwixt both these and his Love what a Conflict was there? *ἀγώνια*, A struggling Passion of mixed Grief. Behold; this Field was not without Sweat and Blood; yea, a Sweat of Blood.

OH, what Man or Angel can conceive the Taking of that Heart, that without all outward Violence, merely, out of the Extremity of his own Passion, bled (through the Flesh and Skin) not some faint Dew, but solid Drops of Blood? No Thorns, no Nails fetch'd Blood from Him, with so much Pain as his own Thoughts. He saw the fierce Wrath of his Father, and therefore feared. He saw the heavy Burden of our Sins to be undertaken; and thereupon, besides Fear, justly grieved. He saw the Necessity of our eternal Damnation, if He suffered not: If He did suffer, of our Redemption; and therefore his Love encountered

countred both Grief and Fear. In itself, He would not drink of that Cup. In Respect of our Good, He would and did; and while He thus striveth, He sweats and bleeds. There was never such a Combat, never such a Bloodshed, and yet it is not finished. To see the Carelesness of Mankind, the slender Fruit of his Sufferings, the Sorrows of his Mother, Disciples, Friends; to foresee, from the Watch-Tower of his Cross, the future Temptations of his Children, Desolations of his Church; all these must needs strike deep into a tender Heart. These he still sees and pities, but without Passion; then He suffered in seeing them.

CAN we yet say any more? Lo, all these Sufferings are aggravated by his Fulness of Knowledge, and Want of Comfort: For, He did not shut his Eyes, as one saith, when he drunk this Cup: He saw, and knew how bitter it was. He fore-saw every Particular He should suffer. So long as He fore-saw, He suffered. The Expectation of Evil, is not less than the Sense. To look long for Good, is a Punishment; but for Evil, is a Torment. No Passion works upon an unknown Object. As no Love, so no Fear is of what we know not. Hence Men fear not Hell, because they fore-see it not. If we could see that Pit open before we come at it, it would make us tremble at our Sins, and our Knees to knock together, and perhaps without Faith, to run mad at the Horror of Judgment. He saw the Burden of all particular Sins to be laid upon Him. Every Dram of his Father's Wrath was measured out to Him, ere He touch'd this Potion. This Cup was full, and He knew that it must be wring'd, not a Drop left: It must be finished.

Oh,

OH, yet, if as He fore-saw all his Sorrows, so He could have seen some Mixture of Refreshing! *But I found none to comfort me, no, none to pity me.* And yet it is a poor Comfort that arises from Pity. Even so, O LORD, Thou treadest this Wine-press alone; none to accompany, none to assist Thee. Even the greatest Torments are easy, when they have answerable Comforts: But a wounded and comfortless Spirit, who can bear? If but the same Messenger of God might have attended his Cross, that appeared in his Agony, it might have given some Ease. And yet, what can Angels help, where God will smite? Against the Violence of Men, against the Fury of Satan, they have prevailed in the Cause of God, for Men: They dare not, they cannot comfort, where God will afflict. When our Saviour had been wrestling with Satan before, then they appeared to Him, and served; but now, while He is wrestling with the Wrath of his Father for us, not an Angel dare be seen to look out of the Windows of Heaven to relieve Him. For Men; much less could they, if they would. But what did they? Miserable Comforters are ye all. The Soldiers, they stripp'd Him, scorned Him with his purple Crown, Reed, spat on, smote Him. The Passengers, they reviled Him, wagging their Heads. The Elders and Scribes, bought his Blood, suborned Witnesses, incensed *Pilate*, preferred *Barabbas*, undertook the Guilt of his Death, cried out: *Crucify, crucify.* His Disciples, forsook Him; one of them forswears Him, another runs away naked, rather than he will stay and confess Him. His Mother and other Friends, look on indeed, and sorrow with Him; but to his Discomfort.

WHERE the Grief is extream, Partnership doth increase Sorrow. The Tears of those we love, do either

either slacken our Hearts, or wound them. Who then shall comfort Him? His Father? Here, here was his Hope. *If the LORD had not holden Me, my Soul had dwelt in Silence. I and my Father are one.* But now, (alas!) He, even He, delivers him into the Hands of his Enemies; when He hath done, turns his Back upon him as a Stranger; yea, He wounded Him as an Enemy. *The LORD would break Him, Isai. liii. 10.* Any Thing is light to the Soul while the Comforts of GOD sustain it. Who can dismay, where GOD will relieve? But here, *My GOD, my GOD, why hast Thou forsaken me?* What a Word was here, to come from the Mouth of the Son of GOD? My Disciples are Men, weak and fearful; no Marvel if they forsake me. The *Jeus* are themselves, cruel and obstinate. Men are Men, graceless and unthankful. Devils are, according to their Nature, spiteful and malicious. All these do but their Kind; and let them do it: But Thou, O Father, Thou that hast said: *This is my well-beloved Son, in whom I am well pleased:* Thou of whom I have said: *It is my Father that glorifies me;* What? *forsaken me?* Not only brought me this Shame, smitten me; but, as it were, forgotten, yea, forsaken me? What, even me, my Father? How many of thy constant Servants have suffered heavy Things; yet in the Multitude of the Sorrows of their Hearts, thy Comforts have refreshed their Souls? Hast Thou relieved them, and dost Thou forsake Me? Me, thine only, dear, eternal Son? O ye Heavens and Earth, how could you stand, while the Maker of you thus complained? Ye stood: But partaking of his Passion: The Earth trembled and shook, her Rocks tore, her Graves opened, the Heavens withdrew their Light, as not daring to behold this fearful Spectacle.

OH!

OH Christians! How should these earthen and rocky Hearts of ours shake, and rend in Pieces at this Meditation? How should our Faces be covered with Darknes and our Joy be turned into Heaviness? All these Voices, and Tears, and Sweats, and Pangs, are for us; yea, from us. Shall the Son of GOD thus smart for our Sins, yea with our Sins, and shall not we grieve for our own? Shall He weep to us, and shall not we mourn? Nay, shall He sweat and bleed for us, and shall not we weep for ourselves! Shall He thus shriek out, under his Father's Wrath, and shall not we tremble? Shall the Heavens and Earth suffer with Him, and we suffer nothing? I call you not to a weak and idle Pity of our glorious Saviour. To what Purpose? His Injury was our Glory. No, no? *Ye Daughters of Jerusalem, weep not for me, but weep for yourselves:* For our Sins, that have done this; not for his Sorrow that suffer'd it: Not for his Pangs, that were; but for our own, that should have been, and (if we repent not) shall be.

OH! How grievous, how deadly are our Sins, that cost the Son of GOD (besides Blood) so much Torment? How far are our Souls gone, that could not be ransom'd with an easier Price? That, that took so much of this infinite Redeemer of Men, GOD and Man, how can it chuse but swallow up, and confound thy Soul, which is but finite and sinful? If thy Soul had been in his Soul's Stead, what had become of it? It should be, if his were not instead of thine. This Weight that lies thus heavy on the Son of GOD, and wrung from Him these Tears, Sweat, Blood, and these unconceivable Groans of his afflicted Spirit, how should it chuse but press down thy Soul to the Bottom of Hell? And so it would do; if He had not suffered it for thee, thou must and shouldst suffer for thyself. Go now, thou lewd Man, and make thyself merry with thy

thy Sins; laugh at the Uncleanneſs of thy Youth. Thou little knoweſt the Price of a Sin; thy impenitent Soul ſhall do; thy Saviour did, when He cry'd out, to the Amazement of Angels, and Horror of Men: *My GOD! my GOD! why haſt Thou forſaken Me?*

BUT now no more of this; *It is finiſhed.* The greater Conflict, the more happy Victory. Well doth He find and feel of his Father, what his Type ſaid before, *He will not chide always, nor keep his Anger for ever.* It is fearful; but in Him, ſhort: Eternal to Sinners; ſhort to his Son, in whom the God-head dwelt bodily. Behold! this Storm, wherewith all the Powers of the World were ſhaken, is now over. The Elders, Pharifees, Judas, the Soldiers, Priests, Witneſſes, Judges, Thieves, Executioners, Devils, have all tired themſelves in vain, with their own Malice; and He triumphs over them all, upon the Throne of his Croſs. His Enemies are vanquiſh'd, his Father ſatisfied, his Soul with this Word at Reſt and Glory; *It is finiſhed.* Now there is no more Betraying, Agonies, Arraignments, Scourgings, Scoffing, Crucifying, Conflicts, Terrors; all is finiſh'd. Alas! Beloved, and will ye not let the Son of GOD be at Reſt? Do ye now again go about to fetch him out of his Glory, to ſcorn and crucify him? I fear to ſay it: GOD's Spirit dares, and doth ſay; *They crucify again to themſelves the Son of GOD, and put Him to an open Shame.* See and conſider: The ſinful Converſations of thoſe, that ſhould be Chriſtians, offer Violence unto our glorified Saviour; they ſtretch their Hand to Heaven, and pull Him down from his Throne, to his Croſs. They tear him with Thorns, pierce Him with Nails, load Him with Reproaches. Thou hateſt the Jews, ſpitteſt at the Name of Judas, rail'eſt on Pilate, condemneſt the cruel Butchers of Chriſt; yet, thou canſt blaſ-

blaspheme, and swear, curse, lye, oppress, boi with Lust, riot, and live like an human Beast; yea, like an unclean Devil. Cry *Hosanna* as long as thou wilt; thou art a *Pilate*, a *Jew*, a *Judas*, an Executioner of the LORD of Life; and so much greater shall thy Judgment be, by how much thy Light and his Glory is more.

OH! Beloved, is it not enough that He died once for us? Were those Pains so light, that we should every Day redouble them? Is this the Entertainment that so gracious a Saviour hath deserved of us by dying? Is this the Recompence of that infinite Love of his, that thou shouldst thus cruelly vex and wound Him with thy Sins? Every one of our Sins is a Thorn, and Nail, and Spear to Him. While thou pourest down thy drunken Carouses, thou givest thy Saviour a Potion of Gall. While thou despisest his poor Servants, thou spittest on his Face. While thou puttest on thy proud Dresses, and liftest up thy vain Heart, thou settest a Crown of Thorns on his Head. While thou oppressest his poor Children, thou whippest Him, and drawest Blood of his Hands and Feet. Thou Hypocrite, how darest thou offer to receive the Sacrament of GOD, with that Hand, which is thus embrued with the Blood of Him whom thou receivest? Thou makest no Scruple of thine own Sins, and scornest those that do. Not to be wicked, is Crime enough.

HEAR Him that saith, *Saul, Saul, why persecutest thou Me?* Saul strikes at *Damascus*; Christ suffers in Heaven. Thou strikest; Christ Jesus smarteth, and will revenge. These are his [*originals*] After-sufferings. In Himself it is *finished*; in his Members it is not, 'till the World be *finished*. We must toil, and groan, and bleed, that we may

reign. If He had not done so, *It had not been finish'd.* This is our Warfare. Now we are set upon the Pavement of our Theatre, and are match'd with all Sorts of Evils; evil Men, evil Spirits, evil Accidents; and (which is worst) our own evil Hearts; Temptations, Crosses, Persecutions, Sicknesses, Wants, Infamies, Death; all these must in our Courses, be encounter'd by the Law of our Profession. What should we do but strive and suffer, as our General hath done, that we may reign as He doth? God and his Angels sit upon the Scaffolds of Heaven, and behold us: Our Crown is ready: Our Day of Deliverance shall come; yea, our Redemption is near, when all Tears shall be wiped from our Eyes; and we, that have sown in Tears, shall reap in Joy. In the mean Time, let us possess our Souls, not in Patience only, but in Comfort: let us adore and magnify our Saviour in his Sufferings, and imitate Him in our own: Our Sorrows shall have an End, our Joys shall not: Our Pains shall soon be finish'd; our Glory shall be finish'd, but never ended.

THUS his Sufferings are finished; now together with them, *Man's Salvation.* Who knows not, that Man had made himself a deep Debtor, a Bankrupt, an Out-law to God? Our Sins are our Debts; and by Sins, Death. Now, in this Word and Act, our Sins are discharg'd, Death endured, and therefore we cleared. The Debt is paid, the Score is cross'd, the Creditor satisfied, the Debtors acquitted, and since there was no other Quarrel, saved. We are all sick, and that mortally. Sin is the Disease of the Soul. So many Sins, so many Fevers, and those pestilent. What Wonder is it, that we have so much Plague, while we have so much Sin? Our Saviour is the Physician. *The Whole need not the Physician, but the Sick.* Where-
in?

in? *He healeth all our Infirmities.* He healeth them after a miraculous Manner; not by giving us Receipts, but by taking our Receipts for us. A wonderful Physician; a wonderful Course of Cure. One While He would cure us by Abstinence; our Superfluity, by his forty Days Emptiness, according to that old Rule: Hunger cures the Diseases of Gluttony. Another while, by Exercise: *He went up and down from City to City, and in the Day was preaching in the Temple; in the Night praying in the Mount.* Then, by Diet; *Take, eat, this is my Body:* And, *Let this Cup pass.* After that yet, by Sweat, such a Sweat as never was, a bloody one. Yet more, by Incision; they pierced his Hands, Feet, Side. And yet again by Potion; a bitter Potion, of Vinegar and Gall. And lastly, which is both the strangest and strongest Receipt of all, by Dying: *Which died for us, that whether we wake or sleep, we should live together with Him.* We need no more, we can go further; there can be no more Physick of this Kind. There are Cordials after these of his Resurrection and Ascension; no more penal Receipts. By his Blood we have Redemption, *Ephes. i. 17.* Justification, *Rom. iii. 24.* Reconciliation, *Colos. i. 20.* Sanctification, *1 Pet. i. 2.* Entrance into Glory, *Heb. x. 19.* Is it not now finished? Wo were us if He had left but one Mite of Satisfaction upon our Score, to be discharged by our Souls. And wo be to them that derogate from *Christ*, that they may charge themselves; that botch up these all-sufficiently meritorious Sufferings of *Christ*, as imperfect, with the Superfluities of Flesh and Blood.

HEAR this, thou languishing, afflicted Soul. There is not one of thy Sins but it is paid for; not one of thy Debts in the Scroll of (God), but it is crossed; not one Farthing of all thine infinite Ran-

som is unpaid. Alas ! thy Sins (thou sayest) are ever before thee, and God's Indignation goes still over thee, and thou goest Mourning all the Day long, and with that Pattern of Distress, cryest out in the Bitterness of thy Soul, *I have sinned, what shall I do to Thee, O thou Preserver of Men ?* What shouldst thou do ? Turn and believe. Now thou art stung in thy Conscience with this fiery Serpent, look up with the Eyes of Faith to this brazen Serpent, *Christ Jesus*, and be healed. Behold, his Head is humbly bowed down to thee ; his Arms are stretched out lovingly to embrace thee ; yea, his precious Side is open to receive thee ; and his Tongue interprets all these to thee for thine endless Comfort. *It is finished.* There is no more Accusation, Judgment, Death, Hell for thee : All these are no more to thee, than if they were not. *Who shall condemn ? It is Christ which is dead.*

BUT still after all, here is the Doubt : Thou sayest ; Well ; *Christ is the good Shepherd.* Wherein ? *He gives his Life :* But for whom ? *For his Sheep.* What is this to thee ? While thou art secure, prophane, impenitent, thou art a Wolf or a Goat. *My Sheep hear my Voice.* What is his Voice, but his Precepts ? Where is thine Obedience to his Commandments ? If thou wilt not hear his Law, never hearken to his Gospel. Here is no more Mercy for thee, than if there were no Saviour. He hath *finished* for those, in whom He hath begun. If thou have no Beginnings of Grace as yet, hope not for ever finishing of Salvation. *Come to Me all ye that are heavy laden,* saith *Christ.* Thou shalt get Nothing, if thou come when He calls thee not. Thou art not called, and canst not be refreshed, unless thou be laden, not with Sin (that alone keeps thee from God) but with Conscience of Sin : *A broken and contrite Heart, O GOD, Thou wilt not despise.*

despise. Is thy Heart wounded with thy Sin? Do Grief and Hatred strive within thee, whether shall be more! Are the Desires of thy Soul with God? Dost thou long for Holiness, complain of thy Imperfections, struggle against thy Corruptions? Thou art the Man; fear not; *It is finished.* That Law which thou wouldst have kept, and couldst not, thy Saviour could, and did keep for thee. That Salvation which thou couldst never work out alone (alas! poor impotent Creatures, what can we do towards Heaven without Him, which cannot move on Earth but in Him?) He alone hath finished for thee. Look up therefore boldly to the Throne of God, and know that there is no Quarrel against thee in Heaven; nothing but Peace and Joy. All is finished. He would be spit on, that He might wash thee. He would be covered with scornful Robes, that thy Sins might be covered. He would be whipped, that thy Soul might not be scourged eternally. He would thirst, that thy Soul might be satisfied. He would bear all his Father's Wrath, that thou mightest bear none. He would yield to Death, that thou mightest never taste of it. He would be for a Time as forsaken of his Father, that thou mightest be received for ever.

THUS our Speech of *Christ's last Word is finished.* His last Act accompanied his Words: Our Speech must follow it. Let it not want your devout and careful Attention; *He bowed, and gave up the Ghost.*

THE Cross was a slow Death, and had more Pain than Speed: Whence a second Violence must dispatch the crucified: Their Bones must be broken, that their Hearts might break. Our Saviour waits not Death's Leisure, but willingly and courageously meets him in the Way; and like a Cham-

pion that scorns to be overcome, yea, knows he cannot be, yieldeth in the Midst of his Strength, that He might, by dying, vanquish Death. *He bowed and gave up*: Not bowing, because He had given up, but because He would. *He cried with a loud Voice*, saith *Matthew*. Nature was strong; He might have lived; but *He gave up the Ghost*: and would die, to shew Himself LORD of Life and Death. Oh wondrous Example! He that gave Life to his Enemies, gave up his own. He gives them to live, that persecute and hate Him; and Himself will die for those that hate Him. *He bowed and gave up*. Not they; they might crown his Head, they could not bow it. They might vex his Spirit, not take it away. They could not do that without Leave; this they could not do, because they had no Leave. He alone would bow his Head, and give up his Ghost. *I have Power to lay down my Life*. Man gave Him not his Life; Man could not bereave it. *No Man takes it from Me*. Alas! who could? The High-Priest's Forces, when they came against Him armed? He said but, *I am He*; they flee and fall backward. How easy a Breath dispersed his Enemies? whom He might as easily have bidden the Earth, yea, Hell to swallow, or Fire from Heaven to devour. Who commanded the Devils, and they obey'd, could not have been attached by Men. He must give, not only Leave, but Power to apprehend Himself, else they had not lived to take Him. He is laid Hold of; *Peter fights*; *Put up*, saith *Christ*; *Thinkest thou that I cannot pray to my Father, and He will give me more than twelve Legions of Angels*? What an Army were here? More than threescore and twelve thousand Angels, and every Angel able to subdue a World of Men. He could, but would not be rescued. He is led by his own Power, not by his Enemies; and stands now before *Pilate*, like the
Scorn

Scorn of Men, crowned, robbed, scourged; *Yet thou couldst have no Power against Me, unless it were given thee from above.*

BEHOLD, He Himself must give *Pilate* Power against Himself, else He could not be condemned. He will be condemned, lifted up, nailed; yet no Death without Himself. *He shall give his Soul an Offering for Sin, Isai. liii. 10.* No Action, that favours of Constraint, can be meritorious. He would deserve, therefore He would suffer and die. *He bowed his Head, and gave up the Ghost.* O gracious and bountiful Saviour! He might have kept his Soul in Spight of all the World. The Weakness of GOD is stronger than Men. And if he had but spoken the Word, the Heavens and Earth should have vanish'd away before Him; but He would not. Behold, when He saw, that impotent Man could not take away his Soul, He gave it up, and would die, that we might live. See here a Saviour, that can contemn his own Life for ours; and cares not to be dissolved in Himself, that we might be united to his Father. *Skin for Skin, saith the Devil, and all that he hath a Man will give for his Life.* Lo here! to prove Satan a Liar, Skin and Life and all hath *Christ Jesus* given for us. We are besotted with the Earth, and make base Shifts to live; one with a maimed Body, another with a perjured Soul, and a Third with a rotten Name. And how many had rather neglect their Soul than their Life, and will rather renounce and curse GOD, than die? It is a Shame to tell: Many of us Christians dote upon Life, and tremble at Death; and shew ourselves Fools in our Excess of Love, Cowards in our Fear. Oh! let me live, saith the fearful Soul. Thou weak and timorous Creature, what wouldst thou do with thyself? Hast thou thus learned *Christ*? He died voluntarily

rily for thee; thou wilt not be forced to die for Him. He gave up the Ghost for thee; thou wilt not let others take it from thee for Him, thou wilt not let Him take it for Himself.

WHEN I look back to the first Christians, and compare their zealous Contempt of Death with our Backwardness, I am at once amazed and ashamed. I see there even Women running with their little Ones in their Arms, for the Preferment of Martyrdom, and ambitiously striving for the next Blow. I see holy and tender Virgins, chusing rather a sore and shameful Death, than honourable Espousals. I hear the blessed Martyrs, intreating their Tyrants and Tormentors for the Honour of Dying. *Ignatius*, among the rest, fearing lest the Beasts will not devour him. And what less Courage was there in our glorious Fore-fathers of the last Age? And do we, their cold and feeble Off-spring, look pale at the Face of a natural Death; abhor the violent, tho' for *Christ*? Alas, how have we gather'd Rust with our long Peace! Our Unwillingness is from Inconsideration, from Distrust.

LOOK but up to *Christ Jesus* upon his Cross, and see Him bowing his Head, and breathing out his Soul, and these Fears shall vanish. He died, and wouldst thou live? He gave up the Ghost, and wouldst thou keep it? Whom wouldst thou follow, if not thy Redeemer? If thou die not, if not willingly, thou goest contrary to Him, and shalt never meet Him. Tho' thou shouldst every Day die a Death for Him, thou couldst never requite his one Death; and dost thou stick at one? Every Word hath it's Force; both to Him and thee. He died, which is Lord of Life and Commander of Death. Thou art but a Tenant of Life, a Subject of Death. And yet it was not a Dying,
but

but a Giving up, not of a vanishing Breath, but of a Soul, which after Separation, hath an entire Life in itself. *He gave up the Ghost*: He died, that hath both overcome, and sanctified, and sweetned Death. What fearest thou? He hath pulled out the Sting and Malignity of Death: If thou be a Christian, carry it in thy Bosom, it hurts thee not.

DAREST thou not trust thy Redeemer? If He had not died, Death had been a Tyrant; now he is a Slave. *O Death where is thy Sting? O Grave where is thy Victory?* Yet the Spirit of God saith not, He died, but *gave up the Ghost*. How gave He it up, and whither? So, as after a Sort He retained it. His Soul parted from his Body; his God-head never, either from Soul or Body. This Union is not in Nature, but in Person. If the Natures of *Christ* could be divided, each would have his Subsistence; so there should be more Persons. GOD forbid, one of the Natures thereof may have a Separation in itself: The Soul from the Body: One Nature from another, or either Nature from the Person. If you cannot conceive, wonder. The Son of God hath wedded unto himself our Humanity, without all Possibility of Divorce. The Body hangs on the Cross, the Soul is yielded, the Godhead is eternally united to them both, acknowledges, sustains them both. Whither gave He it up? Himself expresses; *Father, into thy Hands*. He knew where it should be both safe and happy. True; He might be bold (thou sayest) as the Son with the Father. The Servants have done so; *David* before Him, *Stephen* after Him. It is not Presumption, but Faith, to Charge GOD with thy Spirit; neither can there ever be any Believing Soul so mean, that He should refuse it. All the Fear is in thyself. How canst thou trust

trust thy Jewell with a Stranger? What sudden Familiarity is this? God hath been with thee, and gone by thee; thou hast not saluted Him: And now in all Hast thou bequeathest thy Soul to Him. On what Acquaintance? How desperate is this Carelesnes!

O THE fearful and miserable State of that Man, that must part with his Soul, he knows not whether! Which if thou wouldst avoid, (as this very Warning shall judge thee if thou do not) be acquainted with God in thy Life, that thou mayest make Him the Guardian of thy Soul in thy Death. Given up it must needs be, but to Him that hath governed it. If thou have given it up to Satan in thy Life, how canst thou hope God will in thy Death entertain it? *Did you not hate me, and expel me out of my Father's House? How then come ye to me now in this Time of your Tribulation,* said *Jephtha* to the Men of *Gilead*. No, no, either give up thy Soul to God while He calls for it in his Word, in his Love, in his Afflictions, in the holy Motions of his Spirit to thine: Or else when thou wouldst give it, He will none of it, but as a Judge to deliver it to the Tormentor.

WHAT should God do with an unclean, drunken, prophane, proud, covetous Soul? Without Holiness, there is no seeing of God. *Depart from me, ye Wicked, I knew you not:* Go to the Gods you have served. See how God is even with Men. They had, in the Time of the Gospel, said to the Holy One of *Israel*, *Depart from us;* now in the Time of Judgment, He saith to them, *Depart from Me.* They would not know God when they might: Now God will not know them when they would.

Now therefore if thou wouldst not have GOD scorn the Offer of thy Death-bed, fit thy Soul for Him in thy Health; furnish it with Grace; inure it to a sweet Conversation with the GOD of Heaven: Then mayest thou boldly give it up, and He shall as graciously receive it, yea, fetch it by his Angels to his Glory.

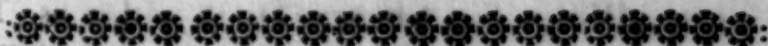
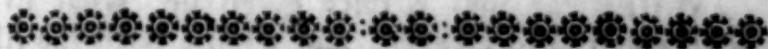
HE *gave up the Ghost*. We must do as He did: Not all with the same Success. *Giving up*, supposes a Receiving, a Returning. This Inmate that we have in our Bosom, is sent to lodge here for a Time, may not dwell here always. The Right of this Tenure is the LORD's, not ours. It is ours to keep; his to dispose and require.

If thou hadst no Soul, if a mortal one, if thine own, if never to be required, how couldst thou live but sensually? Oh! remember but who thou art, what thou hast, and whither thou must go; and thou shalt live like thyself, while thou art, and give up thy Ghost confidently, when thou shalt cease to be. Neither is there here more Certainty of our Departure, than Comfort. Carry this with thee to thy Death-bed, and see if it cannot refresh thee, when all the World cannot give thee one Dram of Comfort. Our Spirit is our dearest Riches: If we should lose it, here were just Cause of Grief. Howl and lament, if thou thinkest thy Soul perisheth: It is not forfeited, but surrender'd. How safely doth our Soul pass thro' the Gates of Death, without any Impeachment, while it is in the Hand of the Almighty? Woe were us, if He did not keep it while we have it; much more when we restore it. We give it up to the same Hands that created, infused, redeemed, renewed it; that doth protect, preserve, establish, and

and will crown it. *I know whom I have believed, and am persuaded, that He is able to keep that, which I have committed to Him against that Day.* O secure and happy State of the Godly! O blessed Exchange of our Condition! While our Soul dwells in our Breast, how is it subject to infinite Miseries, distempered with Passions, charged with Sin, vexed with Temptations? Above, none of these. How should it be otherwise? This is our Pilgrimage, that our Home. This is our Wilderness, that our Land of Promise. This our Bondage, that our Kingdom. Our Impotence causeth this our Sorrow.

WHEN our Soul is once given up, what Evil shall reach unto Heaven, and wrestle with the Almighty? Our Loathness to give up, comes from our Ignorance and Infidelity. No Man goes unwillingly to a certain Preferment. *I desire to be dissolved,* saith Paul. *I have served thee, I have believed thee, and now I come to thee,* saith Luther. The Voice of Saints, not of carnal Men. If thine Heart can say thus, thou shalt not Need to intreat with old Hilarion, *Go forth, my Soul, go forth, what fearest thou?* but it shall fly cheerfully from thee, and give up itself into the Arms of God, as a faithful Creator and Redeemer. This Earth is not the Element of thy Soul, it is not where it should be. It shall be no less thine, when it is more the Owners. Think now seriously of this Point: God's Angel is abroad, and strikes on all Sides. We know not which of our Turns shall be the next. We are sure we carry Death within us. If we be ready, our Day cannot come too soon. Stir up thy Soul to an heavenly Cheerfulness, like thy Saviour. Know but whither thou art going; and thou canst not but with divine Paul, say from
our

our Saviour's Mouth, even in this Sense: *It is a more blessed Thing to Give, than to Receive.* GOD cannot abide an unwilling Guest. Give up that Spirit to Him, which He hath given thee; and He will both receive what thou givest, and give it thee again, with that Glory and Happiness, which can never be conceived, and shall never be ended. Even so LORD *Jesus*, come quickly !



EXTRACTS

FROM THE

WORKS

OF

ROBERT BOLTON, B.D.

SOMETIME

FELLOW of BRASEN-NOSE College,

IN

OXFORD.

AND

RECTOR of Broughton, in NORTH-
AMPTONSHIRE.

EXTRACTS

FROM THE

WORKS



ROBERT BOYLE B.D.

SOME

LECTURE OF BRASER-NORR COLLEGE

IN

H. O. F. O. R. D.

AND

LECTOR OF BRIGHTON, IN NORTH-

AMPTONSHIRE.



THE

Life and Death

OF

Mr. BOLTON.

MR. ROBERT BOLTON was born at *Blackbourn*, a Town in *Lancashire*, on *Whitsunday*, in the Year 1572. His Parents finding in him a strong Propensity for Learning, put him to a School-Master that was in the Town. He plied his Book so well, that in short Time he became the best Scholar in the School.

ABOUT the twentieth Year of his Age, he was placed at *Oxford*, in *Lincoln-College*, under the Tuition of Mr. *Randall*, a Man of no great Note then ;

The LIFE *and* DEATH

but afterward an eminent Preacher at *London*. In that College he kept close to the Studies of Logick and Philosophy; and by Reason of that Ground-work of Learning, he got at School, he quickly got the Start of those of his own Time, and grew into Fame in that House. In the Midst of these his Studies, his Father died, and then his Means failed: But this Cross, by God's Providence, proved a great Advantage to him for his Growth in Learning; for now wanting Means to buy him Books, he borrowed of his Tutor and others, the best Writers on Natural and Moral Philosophy, read them over, abridg'd them in his Note-books, and then returned the Books to the Owners. Nay, such a Desire he had to attain a Perfection in the Things he studied, that though he was well skilled in the *Greek* Tongue, yet, that he might attain Exactness in it, he writ out with his own Hand, all *Homer*, in a fair *Greek* Character; for he wrote that Language better than he did either *English* or *Latin*. This brought him to such a Readiness, that he could with as much Facility, discourse in the Publick Schools (for he was a famous

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Disputant) in the *Greek* Tongue, as in the *Latin* or *English*: And in them all, he wrote and spake in a high and lofty Stile, which was so familiar to him, that he could not avoid it in ordinary Conversation.

FROM *Lincoln-College* he removed to *Brasen-Nose*: for, by the Founders of that House, most of the Fellowships therein were for *Lancashire* and *Cheshire* Men; but having but few Friends, he stayed long without a Fellowship, 'till about the thirtieth Year of his Age; at which Time he commenced Master of Arts; and then, by the Exercises he performed in the House and abroad, being Regent-Master, he grew into Fame, and was successively chosen to be Reader of the Lectures of Logick, and Moral, and Natural Philosophy (as by the Statutes of the House they were appointed to be read); which he performed so strictly, and with such Exactness, as that he got Applause with the Best, tho' Envy with his Successors. Such was his Esteem in the University for his publick Disputations, that when he was a Master of Arts but of small standing, he was chosen

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sen, by the then Lord Arch-bishop of *Canterbury*, Vice-Chancellor, at King *James's* first coming to that University, to be one of the Disputants before the King. Besides his Knowledge in *Logick* and *Philosophy*, he was also well studied in *Metaphysicks* and *Mathematicks*, and in all School-Divinity; especially in *Thomas Aquinas*, which he had read over once or twice, and exactly noted him throughout.

BUT all this while, tho' he was very learned, he was a very mean Scholar in the School of *Christ*. He loved *Stage-Plays*, *Cards and Dice*; he was a horrible Swearer and Sabbath-Breaker, and was ever glad (as he has been heard to say) of *Christmas-Holidays*, and melancholy when they were ended. He loved not Goodness, nor good Men; and of all Sorts of Company could least abide such as were of a strict and holy Conversation: Such he would brand with the Name of *Puritans*, thinking, thereby he had depriv'd them *ipso facto* both of Learning and Religion. This wretched Humour Mr. *Bolton* further discover'd at *Cambridge*; for being there at a Commencement,

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mencement, and induced by the Fame of Mr. Perkins, went to hear him preach; whose plain Preaching, meeting at once in him with a curious Palate and unsanctified Heart, quite turn'd his Stomach against that *good Man*, so that he thought him (to speak in his own Phrase) a *barren, empty Fellow, and a passing mean Scholar*. But when God changed his Heart, he changed his Opinion of Mr. Perkins, and thought him as learned a Divine, as our Church hath for many Years enjoyed.

THE Manner of his Conversion was thus: When he was of *Brasen-Nose* College, he had familiar Acquaintance with one Mr. *Anderton* his Countryman, and sometime his School-fellow, a very good Scholar, but a strong *Papist*. This Man, being become a *Popish* Priest, well knowing the good Parts that were in Mr. *Bolton*, and perceiving that he was in some outward Wants, took this Advantage, and used many Arguments to persuade him to be reconciled to the Church of *Rome*, and to go over with him to the *English* Seminary; telling him he should be furnished with all Necessaries, and should

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should have Gold enough (one of the best Arguments to allure an unstable Mind to Popery). Mr. *Bolton*, being at that Time poor in Mind and Purse, accepted of the Motion, and a Day and Place was appointed in *Lancashire*, where they should meet, and from thence take Shipping. Mr. *Bolton* met at the Day and Place, but Mr. *Anderton* came not, and so he escaped that Snare, and soon after return'd to *Brasen-Nose*; where falling into the Acquaintance of one Mr. *Peacock*, Fellow of that House, a learned and godly Man, it pleased God, by his Acquaintance, to work in his Soul true Repentance and Conversion to God.

THE first News he heard of God, was not by a soft and still Voice, but in terrible Tempests and Thunder; *The Lord running upon him as a Giant, taking him by the Neck, and shaking him to Pieces*; beating him to the Ground, as he did *Paul*, by laying before him the ugly Visage of his Sins, which lay so heavy upon him, that he roared for Grief of Heart, and so affrighted him, that he rose out of his Bed in the Night for very Anguish of Spirit. And to augment his Misery, he was exercised with foul

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Temptations, † *Horribilia de DEO, Terribilia de fide*, which *Luther* call'd, *The Buffeting of Satan*; for he was parrallel with *Luther* in many Things: So was he in these spiritual Temptations; which were so vehement upon *Luther*, that the very Venom of them drank up his Spirits, and his Body seemed dead, that neither Speech, Sense, Blood or Heat appeared in him, as *Justus Jonas* that was by and saw it, reporteth of him. This sharp Fit of *Luther's* lasted but for one Day, but Mr. *Bolton's* continued for many Months; yet GOD gave him at length a blessed Issue, and these grievous Pangs in his spiritual Birth produced two admirable Effects in him, (as well as in *Luther*) which many Times ensue upon such *hard Labour*. 1. An invincible Courage and Resolution for the Cause of GOD, in which he feared no Colours, nor the Face or Force of any. 2. A singular Dexterity in comforting afflicted Spirits.

UPON this, he resolved to enter into the Ministry, and about the 35th Year of his Age,

† *Horrible Thoughts of GOD, terrible Thoughts of Faith.*

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Age, was ordain'd Minister; after which he wholly apply'd himself to the Work of the Ministry, and improv'd all his Learning and Time to that excellent End. A little while after he was ordain'd, he was made known to Mr. Justice *Nichols*, at that Time Serjeant at Law, who observing the Comeliness of his Person and the Learning that was in him, had it always in his Thoughts to advance him. About the 37th Year of Mr. *Bolton's* Age, the Parsonage of *Broughton*, in *Northamptonshire*, becoming void, he sent for him from the University to his Chamber at *Serjeants-Inn*, and presented him to that Living. Then he put out his first Book, *A Discourse upon true Happiness*, which he dedicated to Serjeant *Nichols*, his Patron.

ABOUT the 40th Year of his Age, for the better settling of himself in House-keeping upon his Parsonage, he resolv'd upon Marriage, and took to Wife Mrs. *Anne Boyce*, to whose Care he committed the ordering of his outward Estate, he himself only minding the weighty Affairs of his heavenly Calling. Twice every LORD'S-Day he preach'd, and catechized

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techized in the Afternoon; and upon every *Holiday*, and on every *Friday* before the Sacrament he expounded a Chapter. In all his Preaching he still aim'd at the Conversion of Souls, the Glory of a good Minister; and herein God highly honoured his Ministry, in making him to beget many Sons and Daughters unto Righteousness; for many Hundreds were either converted, or mightily confirmed, or singularly comforted by his Ministry. He had such an Art in relieving afflicted Consciences, that he was sought to far and near; and many from beyond the Seas desired his Resolution in divers Cases of Conscience, which was the only Cause that made him put forth that learned and godly Treatise; *Instructions for a right comforting afflicted Consciences.*

AND tho' in his Manner of Preaching he was a *Son of Thunder*, yet unto those that mourn'd in Spirit, he was a *Son of Consolation*, and with a tender Heart pour'd the Oil of Mercy into their bleeding Wounds. He (as was said of *Luther*) was a mighty Opposite to the Devil's Kingdom, and had a singular Skill to discern his Sleights, and that cunning

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Craftiness whereby he lies in Wait to deceive. He ever thought that there was no such Way to cast down the strong Holds of *Satan*, as to lay the Ax close to the Root of Sin. And in all his Sermons, he ever used to discover the Filthiness of Sin, and to press very powerfully upon the Conscience the Duties of Sanctification, in Expression whereof, three Things were remarkable in him:

1. SUCH Courage and Resolution of Spirit as is scarcely to be found in any; whereby he gave such Vigour unto the Truth he deliver'd, that it pierc'd the very Joints and Marrow.

2. IMPARTIALITY; he would spare none in their Sins, either great or small. He knew he was to deliver his Master's Will, with whom was no Respect of Persons.

3. His Wisdom; as he was of high Courage, so was it excellently temper'd with Wisdom, descried in these four Things. 1. In all his Denunciations against Sin, he never personated any Man, whereby to put him to Shame, unless his

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his own inward Guiltiness caused him to apply it to himself. 2. He would never press upon the Conscience the Guilt of Sin, but he would fortify it by Scripture, by the antient Fathers, and the Concurrence of the most renown'd and orthodox Writers, to stop the Mouth of all Slanderers that should accuse his Doctrine, either of Novelty, or of too much Preciseness. 3. When he had search'd the Conscience to the Quick, he ever offer'd *Christ* in all his Beauty and Sweetness. 4. He would always protest unto his People, That it was a Trouble to him to preach against their Sins; he delighted not to vex any of their Consciences; he should be glad the Case was so with them, that he might only preach the Riches of God's Mercies in *Christ* all his Days; but he knew no other Way to pull them out of the Snare of *Satan*, than the Way he took.

THAT which made his Preaching more illustrious, was the burning and shining Light, which appear'd in his Life and Conversation, in these five Particulars:

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1. HIS Piety, whereof I need not say much; *The Directions for walking with* GOD, were framed out of the Meditations of his own Heart, as a Guide for himself, for ordering his Steps in the Ways of Righteousness; which he strictly observed throughout the Course of his Life. And no Marvel if he attained to such a Height of Holiness, when he was lifted up thither by the Wings of Prayer. His constant Course was to pray six Times a Day, twice by himself, twice with his Family, and twice with his Wife. Besides, he observed many Days of private Humiliation and Prayer, ever before the receiving of the Communion, and many Days besides, for the Miseries of the Churches in *France* and *Germany*, which he perform'd with such Ardency of Spirit, that (as was said of *Martin Luther*) *He used such Humility, as in the Presence of Almighty GOD; but such Fervency and Faith, as if he had been talking with his Friend.* And GOD heard his Prayers; for, to the Comfort of his Soul, a little before his Death, he heard of the mighty Victories obtained by the King of *Sweden* against the Emperor.

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2. FOR his Gravity, he was of a very comely Presence: He had a Countenance that commanded Respect; insomuch that many forbore to speak or act unseemly Things in his Presence, that would not have been so modest in other Company. Such a Majesty doth Grace imprint upon the Countenances of holy Men, that they draw Respect from the greatest.

3. HE was very zealous for God, not only in his Ministry, but in any publick or private Good, that tended to the Honour of God; to whose Glory he wholly sacrificed himself and all his Studies; which I can the more safely affirm, in that I know he hath divers Times refus'd Preferment from some of the Nobility and Prelates of this Kingdom; and for no other Cause, but that he might not be divorc'd from that Country, where his Ministry wrought so good Effects.

4. BUT the Zeal of this pious Man was always temper'd with singular Wisdom and Discretion: for tho' in all his Sermons he press'd mightily upon the Conscience of his Hearers; yet they were never able to resist the Authority by which he spake;

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so that for the Space of 22 Years, the whole Time that his Light shined in *Northamptonshire*, his Doctrine was never drawn into Question. So studious was he ever of the Unity and Peace of the Church of *England*, which he dearly loved, that none could justly quarrel with him, but *Papists* and other *Sectaries*, or Men of notoriously evil Life.

5. LASTLY; for his Charity, he was ever universally bountiful; but he exceeded in those publick Distresses of *Germany*, *France*, *Bohemia*, and to those that stood in true Need. He spent every Year all the Revenues of his Parsonage (which was of good Value) in the Maintenance of his Family, and Acts of Hospitality; and also gave away yearly, in other Charities, the temporal Estate he had. The Town of *Broughton* will ever have Cause to bless GOD for his Charity: For when that lamentable Fire was among them, *September* 21, in the Year 1626, besides the many Pounds he spent out of his own Purse, he was a chief Means, that by the only Supply of the Country, without any *Letters Patent* from above, their Houses, which were burnt down to the Ground, were

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were all new-built, and their outward Estates restored.

THIS inestimable Treasure it pleased GOD to put in an earthen Vessel, and about the Beginning of *September* last, began to break it, by visiting him with a *Quartan Ague*; a Disease which bro't *Calvin* to his End, and by the Judgment of the best Physicians, is ever deem'd mortal unto old Men. Perceiving, after two or three Fits, that it master'd his Strength, he called for his Will, which he had made long before, and perfecting some Things in it, he caused it to be laid up, and afterwards wholly retired into himself, quitting the World, and solacing his Soul, with the Meditation of the Joys of Heaven, which he had provided to preach to his People: For having compiled an elaborate Discourse of the four last Things, *Death*, *Judgment*, *Hell*, and *Heaven*, and having finish'd the three former, he told them, That the next Day he would treat of Heaven; but the Day before, being *Saturday*, he was visited with Sickness, and never preach'd after. GOD then preparing him for the Fruition of those explicable

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cable Joys, which he had provided for his People in Contemplation.

THOUGH his Sickneſs was long and ſharp, yet he bore it with admirable Patience, for he ſaw Him that *is Inviſible*; and his whole Delight was to be with Him, often breathing out ſuch Speeches as theſe when his Fits gave him any Intermiſſion: *Oh! when will this good Hour come? When ſhall I be diſſolv'd? When ſhall I be with Chriſt?* Being told, That it was indeed better for him to be diſſolv'd, but the Church of GOD could not but miſs him, and the Benefit of his Miniſtry; He reply'd: *If I ſhall find Favour in the Eyes of the LORD, He will bring me again, and ſhew me both it and his Habitation; but if otherwiſe, lo! here I am, let Him do what ſeemeth good in his Eyes.* Being aſked by another, Whether he could not be content to live, if GOD would grant him Life? He answer'd: *I grant that Life is a great Bleſſing of GOD, neither will I neglect any Means that may preſerve it, and do heartily deſire to ſubmit to GOD's Will; but of the two, I infinitely deſire to be diſſolv'd and to be with Chriſt.*

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IN the Time of his Sickneſs there came many to viſit him, but he admitted none but his intimate Friends; uſing a Speech of St. *Auguſtine*, who deſired ten Days before he died, none might come to him, that he in that Time might the better fit himſelf for GOD. But to thoſe that came, he gave very wiſe Exhortations adapted to their Callings and Conditions; for altho' his Body was waſted, yet his Underſtanding and Memory were as active and quick, as in the Time of his Health.

HE encourag'd the Miniſters that came to him, to be diligent and courageous in the Work of the LORD, and not to let their Spirits faint or droop for any Affliction that ſhould ariſe thereupon. All that came to him, he bad make ſure of *Chriſt*, before they came to die. He thanked GOD for his wonderful Mercy, in pulling him out of Hell, in ſealing his Miniſtry with the Converſion of many Souls, which he wholly aſcribed to his Glory.

ABOUT a Week before he died, when his *ſilver Cord* began to *looſen*, and his *golden*

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golden Bowl to break; he called for his Wife, and desired her to bear his Dissolution with a Christian Fortitude, and bad her make no Doubt, but she should meet him again in Heaven. And turning towards his Children, (one Son and four Daughters) he told them: That they should not expect he could now say any Thing to them, neither would his Ability of Body give him Leave; he had told them enough in the Time of his Sickness and before, and hoped they would remember it, and verily believed, that none of them durst think to meet him at that great Tribunal, in an unregenerate State.

ABOUT two Days after, divers of his Parish coming to watch with him, he was moved by a Friend, that as he had discover'd to them by his Doctrine, the exceeding Comforts, that were in Christ, he would now tell them what he felt in his Soul. *Alas, (said he) do they look for that of me now, that want Breath and Power to speak? I have told them enough in my Ministry: But yet to give you Satisfaction, I am, by the wonderful Mercies of God, as full of Comfort as my Heart can hold, and feel nothing in my Soul but Christ, with whom I heartily*

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desire to be. And then looking upon some that were weeping, said: *Oh, what a deal Ado there is before one can die!*

THE Night before he died, when the Doors without began to be shut, and the Daughters of Musick to be brought low, and he lying very low with his Head, expecting every Moment when the Wheel should be broken at the Cistern, yet being told, that some of his dear Friends were then about him to take their last Farewel, he caused himself to be lifted up, and then, like old Jacob, bowing himself on his Bed's-Head, after a few Gaspsings for Breath, he spake in this Manner: *I am now drawing on apace to my Dissolution. Hold out Faith and Patience; your Work will speedily be at an End.* And then shaking them all by the Hands, prayed heartily and particularly for them, and desired them *to make sure of Heaven, and to bear in Mind what he had formerly told them in his Ministry; protesting to them, that the Doctrine which he had preached to them for the Space of Twenty Years, was the Truth of GOD, as he should answer it at the Tribunal of Christ, before whom he should shortly appear.* This he spake when
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the very Pangs of Death were upon him. Whereupon a dear Friend of his, taking him by the Hand, and asking him, If he felt not much Pain? *Truly no,* (said he) *the greatest I feel, is your cold Hand.* And then speaking to be laid down again, he spake no more 'till the next Morning, when he took his last Leave of his Wife and Children, prayed for them and blessed them all, and that Day in the Afternoon, about Five o'Clock, being *Saturday*, the 17th Day of *December*, 1631, in the 60th Year of his Age, he yielded up his Spirit to God, and according to his own Speech, celebrated the ensuing *Sabbath*, in the Kingdom of Heaven.

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A

DISCOURSE

OF

TRUE HAPPINESS.



PSALM I.

1. *Blessed is the Man that doth not walk in the Counsel of the Wicked, nor stand in the Way of Sinners, nor sit in the Seat of the Scornful.*
2. *But his Delight is in the Law of the LORD, and in his Law doth he meditate Day and Night.*

THERE is no greater Encouragement, or stronger Motive to stir a Man to an eager and earnest Pursuit of the Means, then to propose unto him an End wherein at length his Heart may repose; as in a Concurrence of all Comforts and Contentments. To which, there is no Possibility of Attainment, but by Purenels of Heart,

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Holiness of Life, Constancy in a Course of Sanctification, which only lead unto the Face, and Presence of God; where, and with whom alone is the highest Perfection of Bliss, a River of infinite Pleasures, the Well of Life, and endless Rest of all created Desires. For the Capacity of Man's Soul cannot possibly be filled with the Sufficiency of any Creature; no, not with a World of Creatures: For they are all nothing to the Worth of a Man's Soul; *Christ* Himself having preferr'd it in Valuation, *What shall it profit a Man, though he should gain the whole World, and lose his own Soul?* And therefore can never be free from Motion and Vexation; until it reach unto (either in certain Hope, or actual Fruition) an Object, infinite, as well in Excellency of Nature, as Duration of Time. Blessed then was the Wisdom of the Disposer of these heavenly Songs of *David*; whether it was himself, or *Ezra*, or whomsoever, in that he prefixed this excellent Psalm, as a Preface to all the rest; wherein is proposed, and comprized a matchless Happiness, whereby the godly Man may even in this Life flourish *like a Palm-Tree*, and grow *like a Cedar in Lebanon*; refreshed continually with Rivers of Joys, and Comforts, shed into his Heart by the Spirit of God: And may stand like Mount *Zion*, unastonish'd and unremoved, at that great and fearful Day; when the Wicked shall call for the Mountains to cover them, and wish they had never been.

WHAT ingenuous Mind would not be inflamed with Zeal, to the Prosecution of those Means, which lead unto an End as full of Happiness, as the Sun is full of Light, and the Sea of Waters? What Heart, not possessed with an Iron Sinew, would not thirst, and long after sound and undissembled Sincerity; even as the Hart brayeth after the

the Rivers of Water, and as the dry Ground gappeth for Drops of Rain? Since by it alone we purchase, and put on an unconquerable Resolution, issuing from an *Assurance* of being in *Christ*, and from the Clearness of a good Conscience, whereby we may walk even *as bold as Lions*, thorough this Valley of Tears, amidst the merciless Vexations of prophane Men; nay, we may *walk upon the Lion and Asse, the young Lion and the Dragon we may tread under Feet*; and hereafter be sure to be satisfied with the Fulness of Joy in the Presence of GOD, and with Pleasures at his Right Hand for evermore.

THIS happy Man is here described unto us by many Arguments.

1. FIRST, are laid down his Marks and Properties negative and affirmative, in the two first Verses.

2. SECONDLY, His Happiness is lively set out by a Similitude, in the third Verse.

3. ILLUSTRATED by an Opposition of the Misery of the Wicked, in the fourth and fifth Verses.

4. CONCLUDED with the Causes of them both, to wit, of the Happiness of the Godly, and Vengeance upon the Wicked, in the last Verse.

THE negative Properties, in the first Verse, are three: 1. *He doth not walk in the Counsel of the Wicked*; 2. *He doth not stand in the Way of Sinners*; 3. *He doth not sit in the Seat of the Scornful*; amplified with a three-fold Gradation in the Persons, Actions, and Objects of the Actions. The Gradation in the Persons, the *Wicked, Sinners, and Scornful*, implies all Sorts of ungodly Men. The Gradation in the Actions, *walk, stand, and sit*, all Manner

of Commerce and Correspondence with them. The Gradation in the Objects, the *Counsel, Way, and Seat*, all Kind of Iniquity; inward Corruptions, or outward Impieties. The whole Verse laboureth with an emphatical Exaggeration, to set down his blessed Forbearance of Sin, and communicating with sinful Men.

THE second Verse containing his Employment in Piety, seemeth to answer in Opposition, the three Negatives, with three Affirmatives. 1. *His Delighting in the Law of the LORD*, is opposed to the *Counsel of the Wicked*. 2. *His Meditation, and Exercise in the Law*, to the *Way of Sinners*. 3. *Day and Night*. There is his Constancy and Habit, opposed to the Seat of the Scornful.

WHY then, let the Prophane World say what it will; let sensual Men judge as they list: That Man, and that Man alone is truly happy, 1. *That walketh not in the Counsel of the Wicked*; that is, that doth not delight in their vain Imaginations, sinful Affections, lustful Desires; In their proud and swelling Thoughts; which conceive Mischief, and bring forth a Lie; that doth not partake with their impotent Passions, unhallow'd Policies; their exorbitant Projects for Pleasures, Honours, and Profits; whose Soul desires not to come into the Secret of their cruel Consultations; In a Word, whose Heart hateth inward Pollution, that hath either Fountain or Seat in any Power of the Soul.

2. *THAT standeth not in the Way of Sinners*: That is, that breaketh not into open Prophaneness; that imitateth not their Actions and Conversation; whose Mouth is not full of Bitterness and Lying; whose Lips are not infected with the Poison of Asps; whose Hands are not full of Bribes and Falshood; whose Feet

Feet are not swift to run after Mischief, Vanity, and lewd Companions.

3. *THAT sitteth not in the Seat of the Scornful:* That is, that confineth not himself to the Chair of Iniquity; that confirmeth not himself in his Hardness of Heart; that doth not make a Mock of Sin, and jest with the sacred Word of GOD; that doth not direct the poisonous Arrows of a spiteful Tongue, even as the Apple of GOD's own Eye, his dearest Servants; that, with the Scorners, doth not dare the Highest Majesty of the Almighty to whet his glittering Sword, and take Hold on Judgment; to put on his Habergeon of Righteousness, and the Garments of Vengeance for Clothing; saying, as it is *Isa. v. 19. Let him make Speed: Let him hasten his Work, that we may see it: And let the Holy One of Israel draw near, and come, that we know it.*

THUS far his Forbearance of sinful Actions. Now follows his Practice in Actions of Piety.

BUT 1. *his Delight is in the Law of the LORD:* That is, The whole Doctrine divinely inspired, is the very Joy of his Heart, and Delight of his Soul. It is sweeter unto him than Honey, and the Honey-comb. It is more precious unto him than Gold; yea, than much fine Gold. It is more worth unto him than Heaven and Earth. And 2. when the Heart is once enkindled with Love, there the Imagination embraceth with dearest Apprehension; the Thoughts are impatient of any other Object; all the Powers of the Soul are united in a strong Endeavour of the Attainment. The whole Mind must needs be possess'd with Meditation. If he delight in the Law of the LORD, he must meditate therein. And this Fervency of the Heart, cannot

possibly be inclosed within the Compass of the Breast: It will spread itself in Speech and Actions: As is plain, *Psal. xxxvii. 30. The Mouth of the Righteous will speak of Wisdom, and his Tongue will talk of Judgment.* The Reason follows: *For the Law of his GOD is in his Heart.* And *Psal. cxix. 167. My Soul hath kept thy Testimonies: For I love them exceedingly.* And 3. this Love, Delight, Meditation, and Exercise in the Law of GOD, of this happy Man, is not as a Morning-Cloud, and as the Morning Dew, before the Sun: But like the Light of the Sun, that shineth more and more, unto the perfect Day. It is not a Start, for Fear, upon Restraint, for Reputation, for Advantage; or to cover the Terrors of Conscience, for a While, with a few Flashes of deceivable Comforts, out of some misapplied Promises in the Word of GOD; but it is, out of a free Resolution, and with undaunted Constancy; *Day and Night.*

BUT give me Leave, before I proceed to the Explication of the rest, to propose unto you this general Doctrine, which hath it's Strength from the Body of the Psalm, and the main Scope of the Spirit of GOD.

THERE is in the Book of GOD offered unto us, an Happiness, standing in Opposition to all the vain Felicities, which antient Philosophers devised out of their deep Speculations; or prophane Men out of their corrupt Affections: Not consisting in Pleasures, Riches, Honours, Greatness; in civil Honesty, formal Hypocrisy; or the whole Possibility of Nature: But in supernatural Grace, and the blessed Consequents.

THE whole Book of *Ecclesiastes*, Solomon's sacred Retractions, is a large Demonstration of this Doctrine.

Doctrine. *Solomon* was Son unto the worthiest King that ever swayed Sceptre upon Earth; and he was Predecessor in the Royal Line unto the Son of God; and so, matchless for Nobility, if true Happiness had consisted therein. He was King of *Jerusalem*, the Perfection of Beauty, and the Joy of the whole Earth. He gave Silver as Stones, and gave Cedars as the wild Fig-trees, that grow abundantly in the Plain. He built him Houses, and planted Vineyards. He provided him Men-singers, and Women-singers; and the Delights of the Sons of Men. Whatsoever his Eyes desired, he with-held it not from them, and withdrew not his Heart from any Joy. For Wisdom and Understanding, he had a large Heart, even as the Sand that is on the Sea-shore. In speculative Knowledge, he excelled the Wisdom of all the Children of the *East*; and all the Wisdom of *Egypt*. He was able to discourse from the Cedar-tree that is in *Lebanon*, even unto the Hyssop that springeth out of the Wall. In Wisdom of Policy and Government, there was none like unto him before him, neither after him shall arise the like unto him. So that *Solomon* was the most fit and absolute Man that ever lived, both for Ability in Understanding, Abundance in Possession, and Desire in Searching, to take an exact Measure of the Worth and Sufficiency of all Creatures: And to raise from them the best Contentments they could possibly afford. Yet, when he had wearied himself in the Variety of Passages of this Life (In the Book of *Ecclesiastes*, see his Judgment) He utterly disavows and disclaims them all, as miserable Comforters, as meer Shadows and Dreams; wherein there is no more Matter of sound Comfort, than there is Light in the greatest Darkness. He says of Laughter, *Thou art mad*; and of Joy, *What is this that thou doest?* And whereas Wisdom and Knowledge,

ledge, are the most incomparable Treasures this transitory World hath; he saith, that *in the Multitude of Wisdom is much Grief: And he that increaseth Knowledge, increaseth Sorrow.* And of these, and all other Things under the Sun; yea, and if to the Glory of all created Natures, were an Addition of ten Thousand Excellencies, that never Man saw or enjoyed; he had pronounced of them all, in Respect of true Happiness, and divided from the Grace and Fear of God, that they are all *Vanity*. And if he staid there, it had been well; that argues but a passive Imperfection, and a Weakness in the Things themselves; but they are *Vexation of Spirit*: Nothing in themselves; yet full of Power and Activity, to inflict Vengeance and Vexation upon the Spirit of a Man.

THE Spirit of a Man being sound in Sincerity, and seconded with a good Conscience, is able to bear out his Infirmities, and all the Miseries incident to his Nature: It is able to pass by, with a resolute Patience, the lying Imputations of the prophanest Malice: It is able, by the Grace of God, to encounter with the Terrors of Death, and the Fearfulness of the Grave: Yea, to endure with gracious Humility, even the Presence of God and Angels at that great Day: But a wounded Spirit, who can bear? If the Eye be dark, how great is that Darknes? If the Spirit of a Man, which should refresh all the Faculties of the Soul with comfortable Cheerfulness, and fill the whole Body with a lively Vigour, be itself wounded with Vexation and Terror; How comfortless is that Man? If his Strength were the Strength of Stones, and his Flesh of Brass; yet would the Torment of a bitter, afflicted Soul, grind him to Powder; and melt, as the Dew before the Sun, whatsoever he accounteth strongest, and most powerful to relieve his

his Heaviness; it would turn all his choicest and dearest Pleasures into Wormwood and Bitterness.

AND this Vexation, with which Riches, Honours, or what other Vanity desirable in this Life, doth afflict the unregenerate Heart, is twofold: 1. In the Pursuit of them is much Anguish, many Grievances, Fears, Jealousies, Disgraces, Interruptions, Discontentments. But 2. after the un sanctified Enjoying of them, follows the Sting of Conscience, that will everlastingly vex the Soul; which is the very Earnest of the Fire of Hell; by which a Man doth expect with unconceivable Horror, the Consummation of the Wrath of God, (which burneth far hotter, and more unquenchably, then any Fire, though augmented with infinite Rivers of Brimstone) to be poured upon his Body and Soul for evermore, in the World to come. How then possibly can there be any Happiness in these Vexations? Wherefore, *Solomon* having proved the negative Part of my Doctrine, concludes the Positive in the last Chapter: That to fear God, and to keep his Commandments, is the only Way to be possess'd of true Happiness; to find Peace of Conscience, and Assurance of the Favour of God.

FOR let a Man, while he will, in this World of Vanity, either sport himself in the soft, and green Way of fading Pleasures; or please himself in the glorious Miseries of Honours and high Places; or tire himself in the Toils of insatiable Greediness; or brave it in his Oaths, Blasphemies, and Strength of pouring in strong Drink; or tread the desperate Path of Contempt of the Power of Religion, the Truth of God, and Sincerity of his Saints: All the while, when he is at the best, he is but as the raging Sea that cannot rest. For so *Isaiah* compares

compares the Wicked, Chap. lviii. 20. The Sea, you know, is not only many Times tossed up and down with Winds and Tempests; but ever inwardly disquieted, even with her own Motions, casting up continual Mire and Dirt upon the Shore, and breaking into Foam her proudest Waves against the Rocks: Even so the Heart of that Man, which hath reposed his Affections upon the Glory of this Life, is not only many Times disquieted with outward Crosses; as with Loss of Friends, Discouragement of Great Ones, Disappointment of his Hopes, with wrongful Railings, and Disgraces; with looking upon the Day of his Death, and Vengeance upon the Wicked; with Disturbers of his Security in his Pleasures and Dignities: But is also, besides the restless Torture of his Conscience, ever from within, foaming out his own Shame, the Dishonour of GOD, and the Vexation of his Brethren.

BUT it is not so with him that holds the Fear of GOD for his surest Sanctuary; that hath resolved to resign up himself in holy Obedience to the Will of GOD. His Heart is like the upper Part of the World, which is ever full of Serenity, Constancy, and Brightness; be the Air below never so troubled with Storms and Thunders; or the Earth with Commotions and Tumults: For let there be about him the devouring Sword of the Tyrant, the consuming Flames of Persecution, the keen Razors of lying Tongues, the Mouths of Lions, the cruel Combinations of his Enemies; nay, let the Earth be moved, and let the Mountains fall into the Midst of the Sea: Yet his Heart is joyful, patient, resolute, and contented.

BUT to descend more specially to the Particulars of the Negative Part of my Doctrine: Let me add

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to the many and strong Reasons of the ancient Philosophers, and late Schoolmen (against Pleasures, Riches, and Honours) these three; which will for ever utterly disable them for claiming any Shew of Interest in Man's Happiness.

FIRST, They cannot possibly fill the unlimited Desire of the Soul. For altho' the Treasures, the Greatness, the Delights of all Men living, were in the present Possession of one: Yet somewhat beside, and above all this, would still be sought, and thirsted for. Nay it is certain, if one Man were, not only crowned with the Sovereignty of all the Kingdoms of the Earth, but besides, were made Commander of the Motions of the Sun, and the Glory of the Stars; yet the restless Eye of his unsatisfied Understanding, would pry beyond the Heavens, for some hidden Excellency, and supposed Felicity, which the whole Compass of this created World cannot yield. So unquenchable is the Thirst of Man's Soul, until it bathe itself in the River of Life, and in the immeasurable Ocean of Goodness and Wisdom. So impossible is it, that this material World, with all her Perfections, should be a proportionable Object to so precious a Nature; or that so divine a Spark should cease rising and aspiring, until it join itself to that infinite Flame of Glory and Majesty, from whence it first issued.

SECONDLY, They cannot secure the Conscience distressed with the Apprehension of the Wrath of God, or prevent his Judgments. Memorable is that horrible Amazement, that surprized the Heart of *Belshazzar*, amidst his greatest Jolities. Melting he was in Pleasures; solacing himself amongst his Wives and Concubines; carousing in the Golden and Silver Vessels of the Temple: But when there appeared Fingers of a Man's Hand, which wrote

wrote over-against the Candlestick, upon the Plaster of the Wall (a Remembrancer unto his Conscience, how contemptuously, and sacrilegiously he had dishonoured the highest Majesty; and that the Vials of God's heavy Vengeance were ready to be poured upon his Head) all the Joys of his royal Pomp vanished as the Smoke: For *then the King's Countenance was changed, and his Thoughts troubled him, so that the Joints of his Loins were loosed, and his Knees smote one against the other.* And now, one Pang of his wounded Conscience did much more torment him, than the Kingdom, Majesty, Glory, and Honour, which he received from his Father *Nebuchadnezzar*, could ever comfort him. So, I doubt not, but many Times, the Hearts of many glorious Ones in this Life, that are not in Trouble like other Men; but spread themselves as green Bay-Trees; when they hear the certain Judgments of God denounced out of his Book by his Ministers, against those Sins, to which (by long Custom and vowed Resolution) they have fastened their Affections: I say, that many Times (except their Consciences be seared with a hot Iron, against the Day of Vengeance, and then their Case is unspeakably woful) their Hearts tremble, even as the Trees of the Forest, that are shaken with the Wind. Amidst their Laughing, their Hearts are sorrowful: Or if their Mirth be entire, it is but *like the Noise of Thorns under the Pot.* Thorns under a Pot, you know, make a great Crackling, and a Noise for a little Time: They blaze fair and bright, but are suddenly extinct, and brought to Nothing. Neither are those cold Comforters able to quench God's fiery Jealousy, when it breaks forth in Plagues and Judgments against a sinful People.

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THIRDLY, They cannot stretch themselves unto Eternity. For there are no Contentments of this Life (whether they lie in Honours, Riches, Pleasures, or Friends) let them be never so many in Number, so potent in the World, or in our own Persuasions, so exempt from Mixture of Discomfort, that can possibly bring us further, than our Death-Bed. It may be for a few Days of our Life, they have detained us in a Fool's Paradise, yet full of Vipers and Scorpions; it may be they have left some obscure Prints of unsound Joys in our Passages: But then, at their Farewel, they are utterly dispoiled of their weak and imaginary Sweetness; and are wholly turned into Wounds and Wormwood, into Gall and Vexation. They leave a Sting in the Conscience, that never dies; but themselves die all at our Deaths, and lie down with us in our Graves. Why then, when the immortal Soul, being dislodged from this Tabernacle of Clay, shall enter the Confines of Eternity; what shall comfort it, thro' that endless Duration? For if it look back to this Inch of Time, which it consumed in Vanity, it may ask: Why have I been troubled about many Things? Why have I disquieted my self in Vain; Why have I insulted over Innocency, and accounted Sincerity Madness? What hath pride profited me? Or what Profit hath the Pomp of Riches brought me? And it may be answered: *All those Things are passed away like a Shadow, and as a Post that passeth by: As a Ship that passeth over the Waves of the Water, which when it is gone by, the Trace thereof cannot be found, neither the Path of it in the Floods: Or as a Bird, that flieth through the Air, and no Man can see any Token of her Passage, but only hear the Noise of her Wings, beating the light Wind, parting the Air thro' the Vehemency of her Going, whereas afterward no Token of her Way can be found.* If then the Ex-

piration of all worldly Comforts be most certain and inevitable, at the furthest at our Departure from this Life; it is impossible there should be any absolute Joy found in them: For there is wanting the very Life of true Happiness, Assurance of Perpetuity.

IMAGINE therefore a Man to be abundantly encompassed even with the Desire of his Heart; let him wash his Paths with Butter; and let the Rock pour him out Rivers of Oil; let him heap up Silver as the Dust, and Gold as the Mire in the Streets; let him deck himself with Majesty and Excellency, and array himself with Beauty and Glory; let him drink up the Pleasures of this World in as great Abundance as *Behemoth* the River *Jordan*; yet all is Nothing, himself being covered with Corruption and Mortality; and the Fruition of them with Vanity and Change.

ONE Generation passeth away, and another Generation cometh. He must at length necessarily make Resignation of all into the Hands of a new Succession; and he shall take Nothing away when he dies; neither shall his Pomp or Pleasure descend after him. Yet if a Man, besides an entire and uninterrupted Possession of his worldly Contentments (which is never to be looked for in this Life, for, as *Job* speaks, *While his Flesh is upon him, he shall be sorrowful; and while his Soul is in him, it shall mourn*; yet, I say, if besides he) were able to extend his Life to many Millions of Years, the Matter were a little more tolerable. But alas, the Life of a Man at most is but a Span long; and that which makes it much more miserable, he knows not in what Part of that short Span, how suddenly, or how soon he shall be cut off from the Land of the Living; and go, and shall not return,

turn, even unto the Land of Darknes, and Shadow of Death. For the Rejoicing of the Wicked is short, and the Joy of Hypocrites is but a Moment. Tho' his Excellency mount up to the Heaven, and his Head reach unto the Clouds: Yet shall he perish for ever, like Dung; and they which have seen him, shall say, where is he? He shall flee away as a Dream, and they shall not find him, and shall pass away as a Vision of the Night. So that the Eye, which had seen him, shall do so no more, and his Place shall see him no more. And in this Respect, Man's Condition is far inferior to other Creatures. One Generation passeth, and another Generation succeedeth; but the Earth remaineth for ever. The Sun seems every Night to lie down in a Bed of Darknes; but he rises in the Morning cloathed with the same Glory and Brightness, and rejoiceth as a Giant to run his Course: But Man (saith Job) dieth, Man perisheth, and where is he? As the Waters pass from the Sea, and as the Flood decayeth, and drieth up; so Man sleepeth, and riseth not: For he shall not wake again, nor be raised from his Sleep, 'till the Heaven be no more.

To let therefore these wretched Vanities pass, as unworthy to be insisted on thus long: howsoever, the worldly-minded Man, wanting utterly the Eye of Faith, and having his Eye of Reason dimmed with Mists, that rise from his tumultuous Passions, may seem to see in them some Glimmerings of Happiness; yet certainly, the more generous Mind may clearly, out of the very Light of Reason, discern them all to be no better than a broken Staff or Reed; whereupon if a Man lean it will go into his Hand, and pierce it, yea, and strike his Heart too thorough with many Sorrows; and that in the Time of Trouble, they will all prove but as a broken Tooth, and sliding Foot.

To let them pass, and die and perish, I come to two other Branches of the negative Part: *Civil Honesty*, and *formal Hypocrisy*.

THESE indeed are the two great Engines, by which in this full Light and glorious Noontide of the Gospel, the Prince of this World draweth many Multitudes into his Snares in this Life, and into Chains of Darkness in the Life to come.

SWEETNESS of Nature, Loveliness of Disposition, Fairness of Conditions, a pleasing Affability in Carriage and Conversation, an unswayed Uprightness in civil Actions, and Negotiations with Men, make a goodly Shew: But if there be an Accession of Profession of the Gospel, of outward Performance of religious Exercises, of some Correspondence with the Servants of GOD; there is the Perfection. Whatsoever is above is proud Hypocrisy, vain glorious Singularity, phantastick Preciseness; when (GOD knows) there may be all this, and yet no Power of Religion, no Life of Grace, no true Happiness, no Hope of Eternity. To the Demonstration of which Point, before I proceed, let me prevent two Objections.

FIRST, I deny not, but that moral Virtue is good, and excellent in itself; the outward Performance of religious Duties, and the Exercise of the Means of our Conversion, are necessary. But if moral Virtue were able to put on the greatest Magnificence, that ever it antiently enjoyed amongst the precisest *Romans*, whereby it might worthily draw into Admiration, even these Times of Christianity; yet in Respect of Acceptance with GOD, and Conformity to his Will, it is but at the Best very Filthiness. And outward Actions of Religion, be they performed with as glorious a
Shew

Shew, as ever they were by the most formal Pharisee; yet severed from a Sound and sanctified Heart, (the Fountain which gives Life, Sweetness, and Acceptation to all outward Services) they are but all, as the cutting off of a Dog's Neck, and the offering of Swines Blood.

SECONDLY, I do not here by any Means purpose the Discomfort of that Man, whose Soul is yet wrestling with the grievous Afflictions and Terrors of Conscience, in the sore Travel of his New Birth: I wish unto him the sweetest Comforts that either he in his greatest Agonies can desire, or the Bowels of GOD's tenderest Compassions are wont to pour into broken and bleeding Hearts; and that the joyful Light of his Saviour's Countenance may break forth upon his cloudy and drooping Conscience, with far greater Brightness than ever the clearest Sun upon the Face of the Earth. Neither do I purpose the Discouragement of him, who hath happily passed the fearful, but necessary Pangs of Remorse for Sins, and hath already (by the Grace of GOD) laid Hold upon the Merits and Mercies of *Christ*, by a true, though a weak Faith: I wish that his Soul (as a new-born Babe in *Christ*) may be touched with the smoothest Hand of the most wise and charitable Discretion; and that it may be nourished with the sweetest Milk of the most gracious and comfortable Promises.

I EVER esteemed it most bloody Cruelty to quench the smoaking Flax, or break the broken Reed, or to add Sorrow unto him, whom the LORD hath wounded; and therefore rather infinitely desire to turn the smoaking Flax into a burning Fire of Zeal; to refresh the weak and wounded Heart, with softest Oil of GOD's dearest

Mercies; to make the bruised Reed a Pillar of Brass, that it may stand strong, and sure at the Day of Trial. It is not Difference of Degrees and Measure, that takes away the Nature of Faith. A small Drop of Water is as truly Water, as the whole Ocean. A little Spark is as truly Fire, as the mightiest Flame. The Hand of a little Child may receive a Pearl, as well as the Hand of the greatest Giant, though not hold it so strongly. A weak Faith may be a true Faith, and so a saving Faith. This only I must advise, that if this Grain of Mustard-seed, watered with the Dew of Grace, grow not towards a great Tree; if this Spark, enkindled by the Spirit of God, spread not into a big Flame; if this small Measure of Faith be not edged with a longing Fervency after Fulness of Persuasion, and seconded with an assiduous and serious Endeavour after more Perfection, it is no sound and saving Faith, but only a counterfeit Shew, and a deceiving Shadow.

BUT yet for all this, I cannot (without a Woe) speak good of Evil, and evil of Good. I must not put Darknes for Light, and Light for Darknes. Wise Solomon hath taught us, *that he that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination unto the LORD.* And therefore I must tell you, that a Man may be great in the Eye of the World, and in the Judgment of the greater Part, for his civil Honesty, and solemn Performances of outward Duties of Religion (to which many Thousands never attain) and yet himself not only a Stranger to the Life of God and right Happiness, and holden fast under the Power of the first Death; but also, being puff'd up, become a violent Opposite to the Power of Religion and true Godliness.

THE Reason whereof may be this: Our corrupt Nature (as in Matters of Understanding and Opinion) worketh in any Man too much Love of his own Conclusions. All Opposition inflames the Affection, and sets on Foot the Wit, to find out Arguments for their Proof, lest he seem to have been too weak of Judgment in framing them, or too inconstant in not defending them: Even so also in Matters of Life and Conversation. And the more plausible a Man's Course is, and the more gloriously it is entertained of the World, the stronger is his Resolution to continue in it, and the more impatient he is of all Controllment and Contradiction. So that moral Honesty, and outward Religiousness, being in themselves good and necessary, and a good Step to Christianity; yet are many Times a strong Bar to keep Men from the Power of Godliness. Because, when they consider their present Course is in good Acceptance with the World, and that it may well consist with the free Enjoyment of their Honours and Pleasures, they willingly and peremptorily repose upon it; contented with a probable Error of being in the State of Grace, and with a plausible Passage unto eternal Death. And the rather, because they know full well, if they should step forward unto inward Holiness, they should not only raise up against themselves many thundring Tempests of the World's insolent, false, and spiteful Censures; but also even from the Bottom of Hell, many Disturbances and fearful Temptations. For I am persuaded, while a Man lies secure in the Course of Unregeneration, if the Devil can procure it, he shall enjoy his Heart's Desire, he shall bring his Enterprizes to pass, and not fall into Trouble like other Men. He only then begins to bestir himself, when a Man begins to stir towards Grace; or that by his Trains, he hath brought him to
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some Point of Advantage, to some dead Lift, to his Death-Bed; that he may have a full Stroke at his Destruction, that he may suddenly and certainly swallow him up, Body and Soul; and then he pays him Home: for either through Senselessness, or Despair, he sinks him down irrecoverably into the Bottom of Hell.

THESE two Objections thus prevented; I come to the Proof of the Point in Hand. And first, these Reasons following may demonstrate, that he which reaches but to civil Honesty, comes far short of being in *Christ*, and consequently, of true Happiness.

FIRST, some of the Heathens attained a great Measure of moral Perfection. And yet all these Excellencies of Morality, are justly censured by Divinity, from that Ground in the Epistle to the *Hebrews*: *Without Faith it is impossible to please God.* Let a Man's Works in Shew be never so good, except the Heart be purged from dead Works by a lively Faith, and pure from an evil Conscience, he is but a painted Sepulchre, or a whited Wall.

THE second Reason is grounded upon the Words of St. Paul, 1 Corinth. ii. 14. *The natural Man perceiveth not the Things of the Spirit of God; for they are Foolishness unto him: Neither can he know them, because they are spiritually discerned.* In this Place, by *(natural Man)* is not meant only the sensual Man, wallowing in Vanities and Pleasures; but a Man considered with the whole Compass of the reasonable Soul's Possibility. And Man's reasonable Soul, by that Strength it yet retains, may purchase some Kind of Perfection. First, in itself it may be excellent, if endowed with a sharp Wit, a quick Apprehension, a strong Mind,

Mind, a piercing Judgment, a faithful Memory, a more moderate Will, and milder Affections. But if by Industry and Art it furnish every Faculty with those Ornaments, of which they are naturally capable, the Perfection is much more admirable. And yet besides these Excellencies in itself, it may shine gloriously to others, it may go further, and enable itself by Action, Experience and Observation, with such an universal Wisdom, that it may not only be qualified for notable Offices of Society, but also reach unto that Depth of Fore-sight and large Comprehension of Circumstances, that it may be worthy Employment in the Affairs of State, and in the Direction and Guidance of whole Kingdoms. All these Perfections may concur upon the Soul, and yet it remain stark blind in the Mysteries of Salvation. Imagine them all jointly in one Man, and in the highest Degree of Perfection and Excellency, of which unsanctified Morality is capable, and let them be never so much admired, of the World; yet without the Salt of Grace to season them, and the Life of Grace to animate them, they are but as gay Attire upon a leprous Body; as Bracelets, upon a dead and rotten Carcase.

LET no Man then deceive his own Heart; he may be enriched with singular Pregnancy of all the Faculties of the Soul; he may be stored with Variety of the choicest and profoundest Learning; he may express in Action and civil Honesty the absolute Portraiture of *Aristotle's* moral Virtues; he may be as politick as *Ahitaphel*; *Whose Counsel, which he counselled in those Days, was like as one had asked Counsel at the Oracle of GOD*: And yet without supernatural Illumination, and the divine Graces, of Faith, Love, Zeal, Sincerity, spiritual Wisdom, a sanctified Contention of Spirit, in making

making towards GOD in all Kind of Duties; which only put a Man into Possession of true Happiness, and fit him for a blessed Association with GOD, Angels and holy Men: I say, without these supernatural Graces, he not only cannot perceive the Things of the Spirit of GOD, (but which is an horrible and fearful Curse) will even esteem them Foolishness.

THE third Reason shall be taken from the Example of *Nicodemus*, John iii. *Nicodemus*, I am persuaded was an honest Man. I am sure he was a great Man, and a Teacher of *Israel*; yet when he comes out of his civil Honesty and natural Wisdom, to reason with *Christ* about the Salvation of his Soul, he is strangely Childish and a mere Infant. For when *Christ* tells him; *Except a Man be born again, he cannot see the Kingdom of GOD*; he replies: *How can a Man be born which is Old? Can he enter into his Mother's Womb again and be born?* A Reply, which may breed an Astonishment in all that shall ever read this Story understandingly unto the World's End: Nay, it seems strange to *Christ* Himself, by his interrogative Admiration afterward; *Art thou a Teacher of Israel, and knowest not these Things?* And no Marvel; for who would think, that one of the best of the *Pharisees*, a Ruler of the *Jews*, a profest Doctor in the Law and the Prophets, and one careful to save his Soul, should be so grossly ignorant, in a most necessary Point of Salvation; especially, having many Times, no Doubt, read it in *Moses* and the Prophets? Amongst many Places, he might see in *Ezek. xxxvi. 26, 27.* most clearly laid down the great and glorious Work of our New-Birth: *A new Heart also will I give you, and a new Spirit will I put within you, and I will take the stony Heart out of your Body, and I will give you a Heart of Flesh.*

Flesh. But when he comes from teaching, and reading of this and the like Places, to be examined in the experimental Feeling of these Graces of Regeneration upon his own Soul; why, he talks of a Man that is old, entring again into his Mothers Womb. But so it is, where the Heart is not seasoned with saving Grace. Let the Understanding be never so great with swelling Knowledge, the practical Powers of the Soul never so pregnant with Wisdom and Policy, and perfected with moral Virtues; yet there is nothing to be expected from that Man in Matters of Salvation, but Darknes and Blindness, Childishness and Stupidity.

FOURTHLY, the young Man in the Gospel may be a fit Instance for our present Purpose. He was unreprouable in the external Justice and outward Observances of the Second Table, wherein civil Honesty doth principally consist; but how far he is from inward Sanctification, the State of Grace, and Happiness of God's Children, appears in the Story. For when the powerful Words of our blessed Saviour, had insinuated into the Secrets of his Soul, and struck at his sweet Sin of Covetousness, the young Man is presently cast into a Fit of Melancholy. *Christ* is too precise a Preacher for him, he cannot digest such a strict Course: He will not abandon his Pleasures, his Palaces, his Possessions, to follow *Christ* the LORD of Heaven and Earth in this Life, though he assure him of the rich Treasures of eternal Blessedness in the Life to come. *When the young Man heard that Saying, he went away sorrowful: For he had great Possessions.* Whereby we may see, that a Man may be civilly honest and uncensurable in outward Works of Justice, and yet nourish some close Corruptions, and sweet Sin in his Heart, from which rather than he will part, he will lose his Part in *Christ*,

Christ, the bottomless Fountain of endless Joys and Comforts, and his Portion of unvaluable Glory in the New *Jerusalem*.

THIS Point being thus manifest, for Conclusion I will lay down certain Differences, betwixt the Righteousness of *Faith* and *Sanctification*, and the Righteousness of *civil Honesty*; that a Man may have some Directions to examine his Soul and Conscience in this Respect.

FIRST, the Fountain and Original of the Righteousness of *Faith*, is the sanctifying Spirit of God. But the Fountain of *civil Honesty*, may be Goodness of Constitution, whereby a Man may not be so apt to notorious Sins, or Want of Trials and Provocations, or Fear of Laws and temporal Punishments, or Desire of Reputation, or a vain Hope to stay God's Judgments for inward Corruptions, or at best, the restraining Spirit of God; by which He doth repress the Furies and Outrages of the Wicked, and reduce them to some Moderation.

SECONDLY, the Righteousness of *civil Honesty*, in outward Actions, may make a colourable Pretence of Piety and Uprightness; but indeed hath many secret Relations to Pleasures, to Friends, to Profits, to Revenge, to Passions, and such like; not easily discernable, but by Him, whose Eyes are ten Thousand Times bigger than the Sun. But the Righteousness of *Faith* hath in all Actions, for the principal End, the Glory of God. And if Infirmity do sometimes distain them with some Mixture, (for who can say, My Heart is clean?) it works in the faithful Soul much Sorrow, Striving against, Repentance and Humiliation.

THIRDLY,

THIRDLY, civil Honesty makes no great Conscience of smaller Sins; as Lying, Gaming, Jest-ing, Idleness, Pastime on the Sabbath-Day. But the Righteousness of Faith having a sensible Feeling of the heavy Weight of Sin, from those Anguishes which the Conscience felt before the Effusion of Faith; and being still stung with a Check and Smart for all Kind of Transgressions, doth seasonably and proportionably hate and make Resistance to all known Sins.

FOURTHLY, civil Honesty doth not use to make Opposition against the Sins of the Time, but is even willing to be carried with the Stream; only upon fairer Terms, than notorious Sinfulness; and therefore will go and encourage a Man in Godly Courses, until he meet with, either a Disgrace to his Person, a Disturbance to his Pleasures, an Imputation to his Forwardness, a Stop to his Preferments, Loss of Friends, or any such Cross and Discouragement; and then it teacheth him to step back, as a Man ready to tread upon a Serpent, and to start aside like a broken Bow. But the Righteousness of Faith doth stand out for the Honour of God, come what can; Crosses or Calumniation, good Report or evil Report, Men or Devils. For it is compleatly armed with Confidence of future Happiness, and hath fix'd the Eye upon the Crown of Immortality; which if Heaven and Earth conspired, they were not able to pull it out of his Hand, that reserves it in the Heavens, for all those that fight a good Fight, that keep the Faith, and run with Constancy the Race of Sanctification.

THE next Point of the negative Part of my Doctrine, is, Formal Hypocrisy. Which that you may more clearly understand, consider with me

three Kinds of Hypocrisy: Privy Hypocrisy, Gross Hypocrisy, Formal Hypocrisy.

PRIVY *Hypocrisy* is that, by which a Man makes Profession of more than is in his Heart. And this sometimes doth mix itself, even with the most sanctified Actions of GOD's dearest Children; and doth soonest insinuate into a Heart stored with the rich Treasures of true Godliness. For *Satan*, if he cannot detain a Man's Soul in notorious Sinfulness, in meer civil Honesty, or Formality, but that by the sacred Inspirations of GOD's good Spirit, it is pulled out of the Mouth of Hell, from the Slavery of Sin, into the glorious Light and Liberty of *Christ's* Kingdom; he is enrag'd with implacable Fury, and doth with eager Pursuit persecute that Soul, both by his own Malice, and by the cruel Agency of prophane Men. And if he cannot procure a Relapse into gross Sins; yet that he may in some Measure work the Dishonour of GOD, he doth labour to distain the pure Streams of Divine Grace, in the foul Puddle of our corrupted Nature; and at last to fasten the Spots of Privy Hypocrisy upon the best Actions. This Hypocrisy ariseth from spiritual Pride. For when a godly Man, by the great Work of Regeneration, is become *more excellent, than his Neighbour*; (as indeed he incomparably is, howsoever the World's Estimation be otherwise: Because the one is, as yet, a Limb of *Satan*, receiving from him the cursed Influence of foul Pollutions. The other is already a blessed Member of *Christ's* mystical Body, continually inspir'd with holy Motions and the Life of Grace): and perceives this great Difference, he is filled with joyful Admiration of his own Happiness; which *Satan* seeing, (who is perfectly experienced in all Advantages and Opportunities for spiritual Assaults, and working upon the Relicks of Man's proud Nature) doth

doth cunningly draw him to advance above that which is meet, in his own Opinion, the worth of his own Graces and Virtues. Which that he may present to the View of the World, with an Excellency proportionable to his own overweaning Conceit, he is forced to admit the secret and insensible Poison of Privy Hypocrisy; which at first he doth more easily entertain, because the Bitterness thereof is not discernable, by Reason of the Predominancy and Sweetness of the fresh present Graces of God's Spirit in his Soul. But when by Afflictions or Disgraces, by some extraordinary Temptation or particular Checks from the Ministry of the Word, the Ugliness of it is discover'd to his Conscience; he forever abhors it, as a consuming Canker, that would fret out the very Heart of Grace; and therefore with much Humiliation and Fervency doth pray against it, strive against it, and, by the Mercies of God, prevail against it.

THIS Kind of Hypocrisy belongs not to my present Purpose; only by the Way, let me give Advertisement to the Child of God (for to him only I speak in this Point, to the End he may keep his Heart unblameable in Holiness, and preserve the true Relish and sound Joy of good Actions entire, and undistemper'd) that he would strongly fence his Heart with unfeigned Humility, against privy Pride, the Mother of this Hypocrisy, as against a close undermining, and dangerous Enemy.

THE second Kind is, *gross Hypocrisy*; by which a Man professeth that which is not in his Heart at all, and so deceives others, but not his own Heart. And this is most properly Hypocrisy: For the Greek Word *ὑποκριτής*, signifieth a *Stage-Player*; who sometimes putteth on the Robes and Majesty of a Prince; or the Gravity and Wisdom of a Counselor.

lor. Sometimes he representeth a chaste and modest Lover. Sometimes he assumeth a good and honest Vocation. Even such is the gross Hypocrite upon the Stage of this World, a very painted Sepulchre, and whited Wall; glorious indeed in outward Fashions, to the Eye of the World; but if it were possible for a Man to make an exact Enquiry into the close, hidden Passages of his Heart, under the Veil of his outward Religiousness, he should see a perfect Anatomy of the infinite and deceitful Corruptions of the Heart of Man, and many plausible politick Conveyances to blear the Eyes of the World; howsoever, wretched Man, upon his own silly and forlorn Soul he certainly draws an exceeding Weight of Vengeance. This Kind of Hypocrite is more miserable, and of less Hope than the open Sinner.

GOOD LORD, it is strange and fearful, that so excellent a Creature as Man, endued with Reason and Understanding, like an Angel of God; having those great and universal Motives, the Immortality of the Soul, the Resurrection of the Dead, the Joys of the Kingdom of Heaven, the endless Pains of the Wicked, which (except he be a damn'd Atheist) he doth certainly believe; and whereas he might live on Earth with unconquerable Comfort, and shine hereafter as the Brightness of the Firmament; be a Companion of Saints and Angels, and stand in the glorious Presence of the highest Majesty forever and ever: Yet for all this, will even wilfully against the Light of his Conscience, and with the certain Knowledge of his Heart, by his gross Hypocrisy, secret Abominations and Uncleaness, privy Practices for some wretched Pleasures, make himself in the Eyes of GOD (howsoever he deceive Men) a very incarnate Devil upon Earth; and after this Life, justly heap upon his Body and Soul,

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all the Horrors and Despairs, Tortures and Plagues, which a created Nature is capable of!

THE third Kind is, *formal Hypocrisy*, by which a Man doth not only deceive others with a Shew of Piety, but also his own Heart, with a false Perswasion, that he is in a happy State, when in Truth his Soul was never yet seasoned with the Power of Religion. And I beseech you, mark me in this Point. It is of great Consequence to every one for a sound Trial of the State of his Conscience, whether he yet live the Life of GOD, and stand in the State of Grace, or lie enthralled in the Slavery of Sin and *Satan*. For herein I must tell you, how far a Man may proceed in outward Profession of the Truth, in supernatural Decrease of Sinfulness, in some Kinds and Measure of inward Graces, and yet come short of true Happiness.

FOR Explication of this Point, conceive with me those Perfections which may befall a Man, as yet unregenerate, and in the State of Damnation.

WE may suppose in him, first, all those Gifts which the Possibility of Nature can confer upon him, all Ornaments of Arts and Knowledge, of Wisdom and Policy; not only that which is purchased by Experience, Observation, and Employment in Points of State; but also the Spirit of Government, as *Saul* had: To these we may add Gentleness, and Fairness of Conditions, an Exactness of civil Honesty, moral Justice, and an Immunity from gross Sins. And thus far the Heathens may go. But in these Times of Christianity, a Reprobate may go further far than the most innocent Heathen, that ever lived could: Though some of them were admirable for their mild and merciful Disposition, some for their virtuous Severity;

some for Integrity of Life, some for Constancy in Goodness. For to all these he may add, a Profession of the Gospel, a Performance of all Outward Duties and Exercises of Religion, many Works of Charity, and Monuments of his rich Magnificence. Nay, besides all this, he may be made a Partaker of some Measure of inward Illumination, of a Shadow of true Regeneration; there being no Grace effectual wrought in the Faithful, whereof a Resemblance may not be found in the Unregenerate. This last Point will most clearly appear unto you out of the Eighth of *Luke*.

IN the Eighth of *Luke*, the Hearer resembled unto the stony Ground, is the formal Hypocrite; who there is said to believe for a Time, and therefore by the inward, tho' inferiour working of the Spirit, may have Faith begot in him. In which Faith we may consider these Degrees.

FIRST, He may be endued with Understanding and Knowledge in the Word of GOD.

2. HE may be perswaded that it is divinely inspired, and that it is most true.

3. HE may see clearly by the Law of GOD, the Intolerableness of his Sins, and the heavy Judgments due unto them.

4. HE may be amazed and terrified with fearful Horror and Remorse of Conscience for his Sins.

5. HE may give Assent unto the Covenant of Grace in *Christ*, as most certain and sure; and may conceive, that *Christ's* Merits are of an invaluable Price, and a most precious Restorative to a languishing Soul.

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6. HE may be perswaded in a general Manner, that the LORD will make good his Covenant of Grace unto the Members of his Church; and that He will plentifully perform all the Promises of Happiness upon his Children.

7. AND from this Faith may spring some Kind and Measure of Hope, Love, Patience, and other Graces. It is said in the Evangelists, that, that Hearer (which we call the formal Hypocrite) receives the Word of Joy; whence may be gather'd:

FIRST, That with Willingness and Chearfulness, he may submit himself to the Ministry of the Word.

2. WITH Forwardness and Joyfulness he may follow and frequent Sermons.

3. WITH a Discourse of the Sufferings of *Christ*, he may be moved even unto Tears, that so glorious and infinite Innocency should be vex'd with all Manner of Torments, for the Impieties of sinful Men.

4. HE may love and reverence, give Countenance and Patronage to the Ministers, whom he hears with Gladness.

5. HE may esteem the Negligent, or no Hearers of the Word of GOD, as prophane and of seared Consciences.

6. THE Word of GOD, by this temporary Faith and other Graces, may work such a Change in him as is called *The unclean Spirits going out of a Man*. Matt. xii. 43. *A Flying from the Pollutions of the World*, 2 Pet. ii. 20. *A Washing*. 2 Pet. ii. 12.

And may have such Power upon him, that he may do many Things gladly.

NAY, and besides all these, that which nails him fast unto Formality, and makes him with Content walk in a Course of outward Profession, is a Persuasion that he is already in the Way of Life, when as yet he never entred it. For indeed he may be persuaded (though from mistaken Grounds) that he is rich in heavenly Things, and hath Need of Nothing; and that he is already possessed of the Kingdom of Grace, and intitled to the Kingdom of Glory; and yet be most wretched and miserable, and poor, and blind, and naked: His State in this Case being not unlike the Dream of a poor or hungry Man, which in his Sleep fill-eth himself with Variety of Dainties, and when he awaketh, behold, he is faint, his Soul longeth, and he embraceth nothing but Emptiness and Air; yea, and besides, the very imaginary Fruition of his supposed Happiness, when he is awaked, doubles the Sense of his Necessities. Even so the formal Hypocrite in this Life dreams much of Comfort to come, makes sure of Heaven, thinks himself the only Man, and his *Form of Godliness*, the only true State of Salvation. Whatsoever is short of him, is Prophaneness; whatsoever is above him, is Preciseness. But when upon his Death-bed he awaketh, and hath his particular Sins revealed unto him, instead of catching a Crown of Glory, which he hath vainly possessed in his Security, he graspeth nothing but Fear and Amazement, Anguish and Sorrow. Yea, and now his former false Persuasion of this happy State enlargeth the Gulph of his Despair, and makes him more sensible of his present and expected Miseries.

GIVE me Leave, I beseech you, to enlarge this Point and to acquaint you with some Reasons of this Persuasion. For a false Persuasion of already being in the State of Grace, is a Bar that keeps Thousands from the State of Grace indeed.

THE good Spirit of GOD (you know) doth persuade every regenerate Man by a sweet and silent Inspiration, and out of a Consideration of an universal Change in all the Powers and Parts of his Soul and Body, and Calling, that he is most certainly in the State of Grace. Whence spring perpetually Rivers of unspeakable Comfort, that most then refresh his Soul, when he is nearest to be overwhelmed of the main Ocean of the World's Bitterness and Pressures.

IN a lying Resemblance to this sacred Work of the holy Ghost in the Hearts of GOD's Children, Satan, lest he be wanting to his, puts on the Glory of an Angel of Light; and insinuateth into the Imagination of the formal Hypocrite some Flashes of Comfort and Conceit, that he is in a State of Grace, and shall be saved. Whence issues a cursed Security, a Slumber of Conscience, an Impatience of having his Formality censured, a Neglect of a more sound Search into the State of his Soul. For Satan, (in his Angelical Form) tells him, that more Strictness and Purity is but only a proud Hypocrisy and Pretence of such as affect a Transcendency above the ordinary Degrees of Holiness; and bids him take Heed of being too busy and pragmatistical in taking Notice of every small Corruption and Infirmary. And howsoever (saith Satan) some Preachers of precise Humour, out of their censorious Austerity, breath out nothing against thee but Fire and Brimstone, yet do not take these Things to Heart. Thus this wily Serpent
cries

cries, Peace, Peace; when (God knows) there is no Peace. The Conscience indeed may be asleep for a While, like a fierce wild Beast gathering Vigour, that being awaked by the Hand of GOD, at the Approach of Sickneſs or Death, may more implacably rend, devour and torment for ever.

BUT I come to the Grounds of this Perſuaſion. I told you before, that the Spirit of GOD aſſures his Children, that they are in the State of Grace, out of a Conſideration of an univerſal Sincerity in all their Ways. But Satan for his Children hath other Reaſons, which I conceive to be ſuch as theſe:

FIRST, the formal Hypocrite is confirmed, that his State is good, when he compares himſelf with thoſe which are more ſinful; as Murderers, Adulterers, Drunkards, Prophaners of the Sabbath, Swearers, and Liars. But if (beſides the Diſclaiming theſe) his Conſcience be able to inform him of his Honesty, external Goodneſs, and Works of Charity, then the Matter is put out of all Controverſy. You may ſee his Picture in the 18th of Luke: *GOD, I thank Thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or as this Publican.* There is his Exemption from common Prophaneneſs. *I faſt twice in the Week, I give Tythes of all that I poſſeſs:* There is his outward Goodneſs and religious Solemnities. But you muſt not conceive that the formal Hypocrite doth proclaim this in publick, with ſuch palpable Oſtentation: Nay, (perhaps) when it ariſeth, he lets it not reſt long in his own Thoughts, left by this Vanity his Virtues loſe their Grace, and he his Comfort. But certain it is, a Conſciouſneſs of his being free from impious Impieties, of his moral Honesty, Performance of outward and ſome

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inward Duties of Religion, in some Measure, is one of the best Grounds he hath for his Assurance of being in a State of Salvation.

THE second Reason whereby the formal Hypocrite is moved to think his State to be good, and the Way of his Life to be right, is a Prejudice which he conceives from the Imputations which the World layeth upon the Children of God: Such as Pride, Hypocrisy, Singularity, Melancholy, and the like. But before I descend to these Particulars, give me Leave to purpose unto you the Fountain and Ground of them, which I take to be that great and eternal Opposition which is naturally betwixt Light and Darknes; the Life of Grace, and a Death in Sin; the Children of God, and the Wicked. God's Children, you know, in this World live as Sheep among Wolves: In the stormy Times of the Church, their Persecutors are indeed Wolves in the Evening, for their insatiable Cruelty, and unquenchable Thirst, in drinking up the Blood of the Saints: And in the Halcyon Days and fairest Times of the Church, yet they have those which will be Pricks in their Eyes, and Thorns in their Sides. If they cannot vex them in a higher Degree, yet they will be sure to lay on Load with Indignities, Disgraces, Slanders, and lying Imputations. And their Hatred is of that strange Nature, that it is discharged even against the Goodness of the Godly, their Zeal, their Forwardness in Religion, their Faithfulness in their Calling, and the like, as against its proper Object. You see then the Fountain both of the greater Floods of bloody Persecutions, and the lesser Streams of inferior Vexations, as Slanders, Railings, and false Imputations. To some Particulars whereof now let us come:

FIRST,

FIRST, Pride. It is most certain that Pride truly so called, is the most pestilent Opposite that Grace hath: And Satan knows out of his own Experience, how to manage it with notable Cunning; and he follows this Weapon with such Eagerness and Confidence, that after it is broken upon the Shield of Faith, yet he labours with Might and Main to fasten some Splinter or other, even in the Soul humbled for Sin. But I appeal unto the Consciences of the Children of God, whether many Times the World doth not interpret that to be Pride in their Actions and Carriage, which is nothing else but a Freedom of Spirit, arising from a Consciousness of their Innocency, whereby they are enabled to stand with Courage against the Sins of the Time, to follow good Causes with Boldness, with Resolution to defend a known and warrantable Truth, and to prefer the Salvation of their Souls, before the Gaining of the whole World.

SECONDLY, Hypocrisy is many Times by the World laid to the Charge of the Children of God. The Causes I conceive to be two:

THE first may be Suspiciousness. I know there is a godly Jealousy, but I mean that Suspicion, by which a Man casts the Worth, Actions and Affections of another in his own Mould, and thinks every Man obnoxious to all the Infirmities he finds in himself. Hence it is, that he which is truly an Hypocrite, and never passed the Perfection of the Pharisee, most confidently brands the Child of God with that Name: Hoping thereby to give some Satisfaction to his own Thoughts, that would gladly rest in Formality; and notice to the World, that howsoever there may be Pretences, yet indeed there is none better than himself.

THE second Cause is Disability, and Blindness in the natural Man, of discerning the Operations of Grace. For let a Man be otherwise never so eminently qualified; yet without the Experience of the Power of Godliness upon his own Soul, he cannot see, he will not be perswaded of the Actions of Grace in another Man; and therefore interprets them to be nothing but Hypocrisy, to gain an Opinion of more than ordinary Piety.

THIRDLY, The formal Hypocrite doth settle himself with more Resoluteness in his Opinion of being in a State of Grace, when he sees the World account the Children of God but a Company of Fellows, who, out of a proud Singularity, divide themselves from the common Fashions and Customs of the World; not considering, that if ever he means to save his Soul, he must be singular too in Holiness.

THIS Note of Singularity, hath in all Ages been imputed to those, that with a good Conscience have laboured to keep themselves blameless and pure in the Midst of a crooked Generation. *Behold* (saith *Isaiah*, chap. viii. ver. 18.) *I and the Children whom the LORD hath given me, are as Signs and Wonders in Israel.* It had been no Wonder, had they been only as Signs and Wonders amongst the Enemies of God, and Nations of Uncircumcision; but that they should be Signs and Wonders in *Israel*! God had chosen him but one little Vineyard amongst all the spacious Forests of the Earth; out of the Glory of all the Kingdoms of the World He had chose Him but one Handful of People; and yet in that Vineyard, his faithful Ones are but as the Berries after the Shaking of an Olive-Tree, two or three in the Top of the utmost Boughs, and four or five in the high Branches. In that little People, his

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Children are but as the first Fruits: So that even in *Israel*, they are become as Monsters and Spectacles of Amazement. So it is indeed, that a Man drawn out of the Darknes of this World, is like a Star new-created in the Sky, that draws all the World to gaze upon it. Nay, and he draws not only the Eyes of Men upon him, but is an Eye-fore unto them. For thus speak the Wicked of the Righteous Man: *Wisd. ii. 15, 16. It grieveth us also to look upon him, for his Life is not like other Men's: His Ways are of another Fashion. He counteth us as Bastards, and he withdraweth himself from our Ways as from Filthiness.*

FOURTHLY, The formal Hypocrite is well pleased with his present State, and very unwilling to go farther; because it is commonly thought, that the State of a true Christian, is a Life full of Uncomfortableness, Austerity, and Sadness. The Heart of Man is naturally greedy of Joy, and is either weakly or strongly refreshed, according to the Vanity or Soundness of the Comfort in which it reposeth, but it must either enjoy it in some Kind, or it will consume itself. Hence it is, that those who want spiritual Joy, arising from the Testimony of a good Conscience, from an Assurance of Remission of Sins and the Favour of GOD, hunt after worldly Contentments. At home in their own Hearts they find little Comfort, and therefore they seek to refresh themselves amid their Treasures, Honours and Sports, at Plays, in Taverns, with merry Company, and many other miserable Comforters; nay, they had rather be necessarily employ'd than solitary, not so much to avoid Idleness, as Bitings of Conscience. Yea, some had rather cease to be Men, than that their Consciences should awake upon them; and therefore they labour to keep it asleep, and to drown Sorrow for
Sin,

Sin, with pouring in of strong Drink. But let them look to it, though it *go down pleasantly*; yet secretly it sharpens the Sting of the Worm that never dies. *In the End* (saith Solomon) *it will bite like a Serpent, and hurt like a Cockatrice.*

BECAUSE the Children of GOD do not pursue this worldly Joy, they are all esteem'd melancholy Men. But I marvel when, or with what Eyes the Worldlings look upon the faithful Christian! It may be, while he is yet in the Travel of his New-Birth, and humbled under the mighty Hand of GOD. If so, then they should know, that these Men must mourn for their Sins, as one that mourneth for his only Son; and be sorry for them, as one is sorry for the Death of his First-born. There must be in Him a great Mourning, as the Mourning of *Hadadrimon*, in the Valley of *Megidde*. And this Sorrow is a blessed Sorrow, for it brings forth Immortality. And either themselves must have a Part in it, or they shall never be made Partakers of the Fulness of Joy at GOD's Right Hand.

BUT it may be the Worldlings take Notice, even of the best State of the Child of GOD, and yet can see nothing therein but uncomfortable Strictness. But then I must tell them, they look only upon him with carnal Eyes, and deceive themselves. If they were able, with enlighten'd Eyes, to pierce into the inward Parts of GOD's Child, they should see within, Hope already feasting upon the Joys of Eternity: They should see Faith holding fast the Writings, by which the Kingdom of Heaven is convey'd unto his Soul, sealed with the precious Blood of the Son of GOD. They should see the white Stone, mention'd in the *Revelation*, wherein there is a new Name written, which no Man

knoweth, saving he that receiveth it. Whence springeth such a strong Comfort, in the Affairs of Heaven, that no Sword of the Tyrant, no Flame of Cruelty, nor the Combination of Heaven and Earth shall ever be able to amaze, abate, or extinguish.

I COME now to the third Reason, whereby the formal Hypocrite doth falsely perswade himself to be in the State of true Happiness; and that is outward Success in worldly Matters, much Plenty and Prosperity. But let him, that thus concludes the Happiness of his Soul from his worldly Prosperity, know and consider, that as the End and Reward of the Godly and Wicked, is different in Place and Nature; (the one being the highest Heavens, and the highest Advancement of the Soul, to the Fullness of Glory and Bliss; the other the lowest Hell, and the very Extremity of the greatest Miseries and Vexations): So Experience of all Times teacheth us, that there is usually a contrary Manner of Passage to these Ends.

THE Wicked easily run up all the golden Steps of Honours and Preferments; but upon the highest Stair they find the most slippery Standing, and the Top of their earthly Felicity is the most immediate Downfall. They are royally mounted here on Earth, and gallop swiftly over the fair Plains of Plenty and Pleasures; but at the End of their Race, they are overturn'd Horse and Man, and tumbled Headlong into the Pit of Destruction. They fairly glide over the Sea of this World with full Sail, with much Calmness and Serenity; but in the brightest Sun-shine, and when they least suspect it, they suddenly, and without Recovery, sink into the Gulph of Darkness and Desolation.

BUT it is otherwise with the Children of GOD, for they many Times, in this their Pilgrimage, stick fast in the miry Clay of Poverty and Contempt; they have Persecutors which are swifter than the Eagles of Heaven, who pursue and hunt them upon the Mountains, and lurk for them in the Wilderness, as those that lie in Wait for Blood. And besides the Vexations from the World, the immediate Malice of Hell raiseth many Tempests of Temptation against them, and sometimes all the Waves and Floods of GOD Himself go over their Heads. This is the Way of GOD's Children in this World; but Joy comes in the Morning: Their End is Peace, their Reward is as a bright Morning-Star, their Haven is endless Happiness, and Life eternal.

THE fourth Reason, whereby the formal Hypocrite doth perswade himself to be in the State of Salvation, is, a Misconceit of GOD's Justice, and a Racking of his Mercy beyond his Truth and Promise; so making the Way to Heaven broader than the Scripture hath made it, and himself more blessed than he is indeed. Man's Heart is naturally empoison'd with Pride and Hypocrisy, and therefore is hardly drawn heartily to acknowledge the horrible Uglinefs of his Sin; or that GOD, proceeding against it with such Weight of Vengeance, is equal. Hence comes much Indulgence, and partial Censuring of our own Sins, transferring them upon Allurements, Occasions, Circumstances, Necessity, and the like; much Lessening and Impairing GOD's Justice, but Amplifying his Mercies, even to the Securing of unwarrantable Courses. *Adam*, immediately after the Fall, shiftesth off his Sin upon his Wife; nay, he is so blind in spiritual Judgment of divine Purity, that rather than he will cry Guilty, he will fasten the Fault by Con-

sequent upon GOD Himself: *The Woman* (saith he) *which Thou gavest to be with me, she gave me of the Tree, and I did eat.* So gladly would sensual Men perswade themselves, that either their Sins deserve not so strict Account, or that GOD doth exercise too much Rigour in inflicting them.

BUT I would have these Men know, that tho' the Sea of GOD's Mercy be bottomless, tho' the Promises of Grace be many and precious; yet not one Drop of all that great Sea, not one Jot of all those gracious Promises, belongs to any, save only unto him, that groans and sighs under the heavy Weight and Burden of his Sins; that is of a broken and contrite Heart, that trembles at his Word, that undissembledly sorrows and repents of all his Sins, forsakes them, and resigns up himself in holy Obedience to all his Commandments. I would have them know, that He is infinitely just, as He is infinitely merciful; and will as certainly pour all the Plagues and Curses in his Book upon the impenitent Sinner, as He will perform all his Promises to the faithful Christian.

THE fifth Reason whereby the formal Hypocrite is kept short of the State of Grace, may be this. When by some good Motion of GOD's Spirit, stirred up in him by the Preaching of the Word, he begins to set himself to a faithful Course of true Holiness, he presently meets with strong Opposition by his own inward Corruptions, by Temptations of Satan, and Vexations from the World; which he perceiving, persuades himself, that the Passage to Grace is not so rough and boisterous; and therefore retires and reposeth himself upon his formal Christianity, as the best State he sees any Possibility of attaining unto. But if he will save his Soul, he must acknowledge and feel
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by his own Experience the Truth of that Saying of *Isa. lix. 15. He that refraineth from Evil, maketh himself a Prey.* For what Child of GOD is there truly converted, who at the very first Step out of the World, met not with many Crosses and Discouragements? He knows, and may remember full well, whosoever he be, how his own Flesh fretted when it felt itself curb'd by the Law of the Spirit; how by making Conscience of Sin, he laid himself open to the Advantages, Wrongs and Insults of his Enemies; how the Companions of his former Lewdness and Iniquity railed and raged against him. And Satan, that he may give Vigour to all these Vexations, busily bestirs himself to hinder our Conversion. While a Prisoner lies in a Dungeon fast in Fetters, the Jailor is quiet and secure; but if he once knock off his Bolts, break the Prison and escape, there is presently a tumultuous Clamour in the House, and the Country is raised: Even so while we lie quietly in Sin, under the Chains of eternal Death, he neither disquiets himself nor us: But if by the Mercies of GOD we be once enlarged, and set Foot into the Liberty and Light of Grace; then all the Powers of Hell are presently in Arms, and with much Fury the Instruments of Darkness are set on Foot to regain us into his Kingdom.

THUS I have laid open unto you the State of formal Hypocrisy: In which may concur Immunity from notorious Sins, all natural and moral Perfections, admirable Variety of Learning, Policy, and all other acquired Ornaments of the Mind: An outward Performance of all Duties of Religion, some Measure of inward Illumination, Resemblance and Shadow of the whole Body of true Regeneration, and a Persuasion of being in a State of Grace. Even thus far a Man may go in the

the Profession of Christian Religion, and yet be a Stranger to the Power of Faith, and the Life of Godliness. I now come by Reasons and Arguments to disable it from challenging any Interest in the true Happiness of Man. And to prove, that a Performance of outward Duties of Religion, without the Power of Grace upon the Soul, and an universal Sanctification in all the Faculties thereof, cannot produce any sound Comfort in the Heart, or Acceptance with GOD, there needs only that Principle received with all Divines. One evil Circumstance maketh an Action evil: But the Goodness of all Circumstances is required to make a Work acceptable to GOD: The End must be Good; the Action itself just and warrantable; the Means lawful, the Heart sincere and sanctified. If this last be wanting especially, though otherwise it be never so glorious, of never so goodly a Shew to the Eyes of the World; yet it is not only marred, but odious and abominable in the Sight of GOD. For besides the outward Performances, GOD requires Sincerity of Heart, and Truth in the inward Parts, to make them gracious and acceptable. And howsoever otherwise we may purchase a Name amongst Men, Prosperity in the World, some less Torments in Hell, and procure Good unto others; yet except they proceed from a Faith unfeigned, and a pure Conscience, to the Christians themselves, in Respect of heavenly Happiness, they are fruitless and unprofitable.

LET this then be the Conclusion of this Point: Though a Man were a moral Saint, absolute in all other Perfections; yet without the inward Power of Grace to give them Life, he is but a Spectacle of Commiseration to Angels, and to Men. As a cunning Organist, skilful in the outward Touch of his Instrument, yet without Wind inspired cannot

not possibly strike the Ear, or please the Heart with any melodious Noise; so though his Actions be flourished over with a fair Tincture of outward Religiousness, and he exact in moral Honesty; yet without the Breath of Life and Grace infused, there can be no true spiritual Harmony in his Affections, Words, or Conversation, that either will beget any spiritual Delight in the Soul, or be pleasing to the Ears of GOD.

You see then, beloved in *Christ Jesus*, that the Performances of outward Duties of Religion, even the best, such as are Prayers, Hearing the Word of GOD, Receiving the Sacraments, Alms-deeds, and the like, though they be good in themselves, commanded of GOD, necessary to be done of every Christian; yet if they be divided from inward Sanctification, are so far from putting us into Possession of true Happiness, that they are odious and abominable in the Sight of GOD.

I COME now to those Marks of Difference betwixt the State of formal Hypocrisy, and saving Grace, which are more outward, familiar, and easily discernable. Of which one may be this.

I. THE Power of Grace doth beget in a regenerate Man, a Watchfulness, Care and Conscience of smaller Offences, of secret Sins, of sinful Thoughts, of Appearances of Evil, of all Occasions of Sin, of prophane Company, of giving just Offences in indifferent Actions: Whereas the formal Hypocrite taketh not such Things as these to Heart, but either makes no Conscience of them at all, holding it a Point of Preciseness; or else proportions it to serve his own Turn, or to give Satisfaction to others.

A SECOND Mark of Difference may be this: The Power of saving Grace doth subdue and sanctify our Affections, so that they become serviceable to the Glory of GOD, and a zealous Discharge of all Christian Duties. But the Bridling of Passions in the formal Hypocrite, is not so much of Conscience; as artificial, politick, for Advantage, and by the Guidance of moral Discretion: so that if they be tempted by strong Occasions, and violent Objects, they many Times break out, to the Dishonour of GOD, the Disgrace of the Christian Profession, and the Discovery of their Hypocrisy.

LET every Man then examine himself at this Mark, and with a single Eye and upright Heart take a View of his Affections; whether his Joy be inward and spiritual, that is, in the Assurance of GOD's Favour, in his Word, in his Children, in Prayer, and a continual Practice of Godliness; or Outward and Carnal, that is, in the Attainment of Greatness and worldly Pleasures, in the Increase of his Corn and Wine and Oil. Whether he love Peace of Conscience far more dearly than the Favour of Men, or his own Life: Whether he be more zealous for the Honour of GOD, than his own: Whether he be more afraid of secret Sins, than open Shame; of offending GOD than outward Afflictions: And so throughout the rest of his Affections.

A THIRD Note of Difference may be this, Every Child of GOD, by the Power of Saving Grace, doth hunger and thirst after all those Means GOD hath ordain'd, for his Furtherance in the Way to Heaven; and doth make a holy Use of whatsoever is publickly or privately laid upon him for his Amendment: And therefore he continually profits and proceeds in Sanctification by his Word, his
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Judgments and his Mercies: By the Exercise, Observation, and Sense of which, he grows sensible in Knowledge, Faith, Humiliation, Repentance, Thankfulness. and all other spiritual Graces. But the formal Hypocrite doth so far take Notice of them, as they further his temporal Happiness; and as his Neglect of them, by Consequence, threateneth Danger to his outward worldly State. For the present, perhaps he is moved with the Hearing of the Word of GOD, with the Terror of his Judgments, while they lie with some extraordinary Weight upon himself, or the whole Land; and with the Sweetness of his Mercies, because they secure him in his Prosperity. But these Things sink not into his Soul, with the Power of Mortification, to the destroying of his sinful Affections, and the Shaking off of every known Sin.

BELOVED in our LORD and Saviour *Christ Jesus*, let us, every one of us (I beseech you) try himself faithfully by this Note of Difference: And the rather, because our gracious GOD hath most plentifully and incomparably vouchsafed us in this Land all Means to bring us unto Heaven. He hath visited us with his Word, his Judgments and Mercies, to the Astonishment of the World. Now let us consider, whether as they have bred Admiration in Men and Angels; so they have brought Salvation to our own Souls.

FIRST, for his Word: For these Fifty Years, you know He hath spread out his Hands all the Day long; He hath sent all his Servants, the Preachers of his Word, rising up early, and sending them, saying: *Return now every Man from his evil Ways, and amend your Works.* Let us then examine ourselves in this Point. Hath this glorious Gospel, which hath so long shined bright in our Eyes, and
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founded loud in our Ears, been mighty in Operation upon our Souls, in planting in them the Power of true Godliness? Do we daily grow more sound by it, in the Knowledge of the Truth; and see more particularly into the whole Course of Christianity? Doth it continually build us up more strongly in Faith, Repentance, and an holy Obedience to all his Commandments? Why then blessed is our Case: For this powerful Experience in our Souls of daily Growth in Godliness by the Word, is a notable Mark unto us, that we are in the State of Grace; and so all the Blessings in the Book of God belong unto us, and Pleasures more than the Stars of the Firmament in Number. But if otherwise (which is rather to be feared) if we have either been no Hearers, or but now and then, as our worldly Commodities would give us Leave; or Hearers only of Form and Fashion, not of Zeal and Conscience to profit by it, and yield Obedience unto it; or only Hearers and no Doers, we may assure ourselves, we are yet short of the State of Grace; and mark what will be the End both of us and the whole Land: It must needs be the same with that of *Judah and Jerusalem* (for they were as well beloved of God as ever *England* can be:) Go, (saith God unto *Jeremy*) and tell the Men of *Judah* and the Inhabitants of *Jerusalem*: I have sent you all my Servants the Prophets, rising up early, and sending them; but you would not incline your Ear, you would not obey me; therefore, thus saith the LORD of Hosts, the God of Israel: Behold, I will bring upon *Judah*, and upon all the Inhabitants of *Jerusalem*, all the Evil that I have pronounced against them; I will do unto this House, whereupon my Name is called, wherein also ye trust, as I have done unto *Shiloh*, I will cast them out of my Sight: And will make this City a Curse unto all the Nations of the Earth.

THE Judgments upon this Land have been many and fearful. I doubt not, but we have seen with our Eyes, even those which are very near Fore-runners of that great and terrible Day of the LORD. Let us then examine ourselves in this Point. Have we laid all these Judgments to our Heart? Have we been truly humbled by them? Have we by a diligent Search taken Notice of our Sins, and grieved for them, and abandoned them? Have we mourned and cried for all the Abominations that are done amongst us? Why then blessed is our Case; our State is the State of Grace; we shall be sure to be marked and sealed in the Foreheads, by the Angel of GOD, for his Servants, before the Vials of final Desolation be pour'd upon this Kingdom. But if otherwise (which is rather to be fear'd) if He hath smitten us, and we have not sorrowed; if He hath corrected us for Amendment, and we are not bettered, but rather worse and worse; we may assure ourselves we yet want a gracious Mark of the Power of Godliness. And mark what will be the End both of us, and our whole Land. It can be no other, than that of his own People. And thus He dealt with them by his Judgments, even as a Physician with his Patient. A Physician, while there is any Hope of Recovery in his Patient, useth the Benefit of all the Rules of Art, all Variety of Means, prescribing Diet, letting Blood, ministering Potions; but when he once perceives, that his Physick will work no more Good upon him, he then leaves him to the Pangs of Death. Even so GOD deals with his People. While there is any Hope of Repentance, He visits them by all Manner of Punishments: But when all Sense of Religion, all Heat of Zeal, and Life of Grace, have utterly forsaken the Hearts of Men, He gives them over to their own Confusion. He leaves them finally

(never more to be entreated) to Lamentations, Mournings and Woe.

As the Judgments upon this Land have been great and fearful; so many and wonderful have been his Mercies upon us; and such I am perswaded, as greater the Sun never saw, nor Sons of Men enjoy'd. Let us examine ourselves in this Point. Have these Blessings melted our Hearts into Tears of Repentance and Thankfulness? Have these Cords of Love drawn us nearer unto God in all Knowledge, Love, and Obedience? Why then we may assure ourselves of a good Testimony, that our Souls are seasoned with Grace. But if it be quite otherwise; if these great and undeserved Mercies have bred in us more Coldness in the Service of God, a more presumptuous Security, and a sounder Sleep in Sin; if since our Deliverance from the impending Storm, there hath been amongst us no less Prophaning of God's Name and Sabbaths than before, no less Pride and Drunkenness, no less Oppression and Usury, no less Uncleanliness and Unconscionableness in our Callings, no less Ignorance in the Word of God, and Backwardness in the Ways of Holiness, no less Contempt of Godliness and godly Men: Nay, if all these gather Head, more Ripeness and Readiness to receive the Flame of God's fierce and last Wrath; if there be rather a sensible Decay of the Fear of God, of Zeal, and true Sincerity amongst us; if Prophaneness, Atheism, Popery, and a Luke-warmness in Religion, like a mighty Torrent, rush in violently upon us daily more and more: Why then (you are a People of Understanding) I leave it to your own Consciences, to consider what must needs shortly befall us, except we gather ourselves before the Decree come forth; unless

unless by speedy Humiliation and unfained Repentance, we prevent so great and fearful Judgments.

I CANNOT follow distinctly at this Time, any more Differences betwixt the State of saving Grace and formal Hypocrisy. For Conclusion therefore, I will acquaint you more fully with the Effects of saving Grace, and follow in a few Words the Steps of the Spirit of GOD in the great Work of Regeneration; that thereby every Man may examine his Conscience, judge himself, and try what his State is.

SAVING Grace vouchsafed to GOD's Children, which doth translate them from Darknes to Light, from the Corruption of Nature, to a State of supernatural Blessedness, is like Leaven; it is of a spreading Nature: First it seats itself in the Heart; after, it is dispersed over all the Powers both of the Soul and Body; over all the Actions and Duties of a Man whatsoever: It softneth and changeth the Heart: It purgeth the inmost Thoughts: It awakens the Conscience, and makes it tender and sensible of the least Sin: It sanctifies the Affections: It confirms the Will unto the Will of GOD: It inlightens the Understanding with saving Knowledge: It stores the Memory with many good Lessons, for Comforts, Instructions, and Directions in a godly Life: It seasons the Speech with Grace: It so guides all a Man's Actions, that they proceed from Faith, they are warrantable out of GOD's Word, they are accomplished by good Means, and wholly directed to the Glory of GOD: Nay, it spreads further, and kindles a Desire and Zeal for the Salvation of the Souls of others, especially of those that any Way depend upon us: So that the Child of GOD doth ever embrace all Means and Opportunities for the communicating

of his Graces and Comforts, and the bringing of others to the same State of Happiness with himself.

LET then (I beseech you) every Man's Conscience go along with me, and faithfully answer to these few Interrogatories, which I shall propose very briefly and plainly, that every Man may easily understand. Hast thou felt by thine own Experience this great Work of Regeneration wrought upon thy Soul? Hath the powerful Word of GOD, by the effectual working of his Spirit, broken thy stony Heart? Hath it pierced and purged the very closest and most unsearchable Corners thereof? Hath it humbled it with the Sight of thy Sins, and Sense of GOD's Judgments? Hath it filled it with Terrors, Compunctions, Remorse and true Sorrow for thy Life past? Hath it after quieted and refreshed it with a sure Faith in *Christ Jesus*, and a Delight in heavenly Things? Hath it mortified thy inward Corruptions, and broke the Heart of thy sweet Sin? Hath it planted a holy Moderation in all thy Affections; so that whereas heretofore they have been enraged with Lust, with Anger, with Ambition, with unsatiable Desire for the Enlargement of thy Wealth, and with Hatred of GOD's Servants and their Holiness; are they now inflamed with Zeal for GOD's Honour, Truth, and Service; with a fervent Love unto the LORD and his Saints; with Christian Courage, to oppose the Sins of the Time, to defend Goodness, to condemn the lying Slanders and prophane Scoffs of worthless Men? Hath it begot in thy Will an Hunger and Thirst after the spiritual Food of thy Soul, the Word and Sacraments; so that thou hadst rather part with any worldly Good, than not to enjoy the incomparable Benefit of a lively and constant Ministry? Are thy Thoughts, (of which heretofore thou

thou hast made no great Conscience, but let them wander up and down at random) now bounded within a sacred Compass, and spent on holy Things, and the necessary Affairs of thy lawful Calling? Is thy Understanding informed, and acquainted with the Mystery of Salvation, which the World, and the wise Men thereof, account Madness and Folly? Is thy Memory, heretofore stuffed with Vanities and Follies, now capable and greedy of Divine Knowledge? Are thy Words, which heretofore have been full of Prophaneness and Worldliness, now directed to glorify God, and to give Grace to the Hearers?

AND besides this inward Renovation of the Faculties of thy Soul; hath the Power of Grace sanctified all thy outward Actions? Dost thou now order (in every particular) all the Businessses of thy Vocation by Direction out of the Word of God? Art thou inwardly affected and faithful in the Performance of religious Duties? as in hearing the Word of God, in sanctifying the Sabbath, in Prayer, and the rest? Dost thou now hear the Word of God, not only of Course and Custom; but of Zeal and Conscience to reform thyself by it, and to live after it? Do not the Week-Day's Duties and worldly Cares, drown thy Mind on the Sabbath; but that thou dost the whole Day entirely freely, and cheerfully attend the Worship of God? Dost thou daily exercise Prayer, that precious Comfort of the faithful Christian with Fruit and Feeling? Being converted to the Faith of *Christ*, dost thou labour for the Conversion of others, especially of those which are committed any way to thy Charge, and for whom thou must give a more strict Account? As, if thou be a Master of a Family, dost thou pray with them, and instruct them in the Doctrine of Salvation, and Ways of Godliness? Dost thou not only forbear great and gross Sins,

but hate all Appearance of Evil? Doth the Tenderness of thy Conscience check thee for the least Sins, and make thee fearful to offend, tho' it be but in a wandring Thought? After every Fall-into Infirmities, art thou careful to renew thy Repentance, and learn Wisdom and Watchfulness to avoid them afterwards? Dost thou feel thyself profit, grow, and increase in these Fruits of Grace? And hast thou such a gracious Taste of the Glory of the Glory of GOD, and eternal Life, that thou art desirous to meet thy Saviour in the Clouds; not so much to be rid of the Miseries of Life, as to enjoy his Presence for ever?

IN a Word, as thy Soul gives Life, Spirit and Motion to thy whole Body, and every Part thereof; doth the Spirit of GOD so inspire thy Soul and Body, and all thy Actions with the Life of Grace? Why then, thou hast past the Perfections of the formal Hypocrite, and art possessed of the State of true Blessedness; thou art then happy that thou ever wast born; thy Way is certainly the Way of Life: And I dare pronounce it, that thou art out of the Reach of all the Powers of Hell. Thou shalt find no Sting in Death; no Darknes in the Grave; no Amazement at that great and fearfull Day. For all the Merits and Sufferings of *Christ* are thine; all the Comforts of GOD's Children are thine; all the Blessings in the Book of GOD are thine; all the Joys of Heaven are thine: Even all Things are thine, and thou are *Christ's*, and *Christ* is GOD's. Only stand fast in the Faith; quit thyself like a Man, be strong. Gird thy Sword upon thy Thigh. Buckle fast unto thee the whole Armour of GOD, Ride on, because of the Word of Truth; and the LORD thy GOD be with thee. Break through for a while with undaunted Courage, the Bitterness of the World's Malice, the keen Razors of im-
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son'd Tongues, the Tears and Tediouſneſs of a few Days; for thou art nearer the Prize of thy high Calling, than when thou firſt believedſt. Shine more and more in Faith, in Patience, in Love, in Knowledge, Obedience, and all other Chriſtian Graces, untill the perfect Day, untill thou reach the Height of Heaven, and the full Glory of the Saints of God.

I now proceed more diſtinctly to other Marks of Difference, betwixt the State of Grace and formal Hypocriſy. Some Notes of Diſtinction may be raiſed out of thoſe Places of Scripture, which I propoſed, in Order for to acquaint you with the Degrees of Goodneſs; whereof a Man as yet Unregenerate is capable.

IN the 8th of *Luke*, the Hearer reſembled unto the ſtony Ground, is the formal Hypocrite. He receives the Word of God with Joy, as doth the faithful Chriſtian, though not in the ſame Meaſure. But here is the Point that differenceth the one from the other. The Word and Faith in the formal Hypocrite have no Roots: They are not deeply and ſoundly rooted in his Underſtanding, Conſcience, Thoughts, Affections and Actions.

FIRST, they are not rooted and faſten'd in his Underſtanding, by thoſe two ſacred and gracious Habits, which are called by the Apoſtle, *Col. i. 9.* *Σοφία* and *Σύνεσις πνευμαλική*: Heavenly Knowledge, or ſpeculative Wiſdom in the Myſteries of Salvation, and ſpiritual Prudence, or a ſanctified Underſtanding in the practical Affairs of the Soul. But heavenly Wiſdom and ſpiritual Prudence, ſhed into their ſanctified Underſtanding by the Fountain of Grace, are exerciſed about ſupernatural Truths, and Matters of eternal Life. By the Firſt, the
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Child of GOD, having the Eyes of his Mind opened and inlighten'd, doth see the great Mystery of Salvation, the Secrets of the Kingdom, the whole Counsel, and the Wonders of the Law of GOD. He doth know what is the Hope of his Calling, and what the Riches of his glorious Inheritance in the Saints: He comprehends what is the Breadth and Length, and Depth, and Heighth. By the Second he is enabled with a judicious Sincerity to deliberate and determine in Cases of Conscience; in the Perplexities of Temptations; in all Streights Ambiguities, and Difficulties incident to the Carriage of a Christian, and with spiritual Discretion to conduct all the Actions of Grace and every Particular, both in his general and special Calling. This Explication premised, I come to tell you, that the Word of GOD doth not take sure and lasting Root; doth not dwell plentifully in the Understanding of the formal Hypocrite, by these two divine Habits.

FIRST, there is a right noble Branch of divine Knowledge and heavenly Wisdom, springing out of the Mystery of Regeneration; in which, the formal Hypocrite is for the most Part utterly ignorant. He knows not that dark and fearful Passage, which leads from the Corruptions of Nature, and out of the Dominions of Darkness and Death, through strange Terrors and Torments of Soul, into the glorious Happiness of the Kingdom of *Christ*. He knows not the Variety and Power of Temptations; the Causes, Degrees, the Consequents and Recoveries of spiritual Desertions, Relapses, and Decays of Grace. He hath no Skill in the Nature, Symptoms and Remedies of afflicted Consciences; in the secret Workings and right Uses of Afflictions, Infirmities, Scandals and Disgraces. He is not acquainted with Satan's Transformations

formations into the Glory of an Angel; with his Depths, his profound Plots and Contrivances, moulded by Malice and Subtilty in his own large Understanding; furnished with the Experience of our Corruptions, and the Success of his many Temptations for some Thousands of Years, managed with all the Crafts and Policies of the most dark and hidden Corners of Hell. He is not acquainted with his exquisite Methods, in the wily Conveyance of his Stratagems, in ordering his Assaults, and discharging his fiery Darts.

CONCERNING other Parts of divine Knowledge, and other Points of Religion; he may be furnished with Store of rare and excellent Learning, in Fathers, Schoolmen, Commentaries, Controversies; he may be endued with Subtilty in disputing and defending the Truth of GOD; yea, and in resolving Cases of Conscience too: Nay, besides this, the formal Hypocrite may be made Partaker of some Degrees of the Spirit of Illumination, in understanding, and interpreting the Book of GOD, for the Good of his Children. For I doubt not, but many have much Light of Judgment, that have little Integrity of Conscience; and are inspired with the Spirit of Illumination for the Good of others, that have no Part in the Spirit of Sanctification.

I COME now to the other Habit, which the Apostle calleth Spiritual Prudence, by which the Word and Faith take no Root in the Understanding of the formal Hypocrite.

THIS Habit, is a sanctified Understanding in the practical Affairs of the Soul; by which a regenerate Man is enabled with a judicious Sincerity, to deliberate and determine in Cases of Conscience,
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in the Perplexities of Temptations, in all Streights, Ambiguities, and Difficulties incident to the Carriage of a Christian; and with spiritual Discretion to conduct all the Actions of Grace, and every Particular, both in his general and special Calling.

THIS Wisdom is an Attendant upon justifying Faith, and inseparably annexed unto saving Grace; and therefore the formal Hypocrite, is utterly incapable of it. Hence it is that many a poor Soul, illiterate and neglected, proudly passed by, and many Times trampled upon with Disgrace, by worldly-wise Men, yet living under a constant and prudent Ministry, is infinitely more wise than the greatest Clerks, and learnedst Doctors; both in giving Counsel and Advice in spiritual Affairs, and in conducting their own Souls, thro' the straight Way to Heaven.

HENCE then you may see a clear Difference. The formal Hypocrite, so far as natural Wit, Education, civil Honesty, moral Discretion, and politick Wisdom can enlighten and lead him, may manage his Actions with Exactness and Reputation, and without Exception in the Sight of the World. Nay, besides, sometimes by an Addition of some Graces of GOD's Spirit, he may set upon them such an outward Glistering, that they may dazzle the Eyes of the best discerning Spirit, and deceive his own Heart, with a false Persuasion, that they are the true Actions of Piety. But over and above all these, there is in the Understanding of the Child of GOD, a more excellent and superior Vigour, that inspires his Actions with a more heavenly Nature; that breathes into them the Life of Grace; that guides them with Truth and Singleness of Heart, and Sincerity in all Circumstances, to the Glory of GOD, the Comfort of his

own Conscience, and Good of his Brethren. There is a far clearer and brighter Eye shining in the Soul of every regenerate Man, in Respect whereof, the fairest Lights of all other Knowledge and Wisdom are *Egyptian* Darknes; which doth ever faithfully descry and discover unto him the strait, though unbeaten Path to Immortality, thro' all the Passages and Particulars of his Life: It reveals unto him the wisest Resolution in all spiritual Debates; the best and fittest Seasons of reprovng Sins and winning Souls unto GOD; many Obliquities of Actions, Iniquity of many Circumstances; the right Uses of his own Afflictions, Disgraces and Infirmities, which the formal Hypocrite cannot possibly discern, because he is stark blind in this Eye.

I CONCLUDE the whole Point: The Knowledge and practical Wisdom about heavenly Matters in the formal Hypocrite, are dull, cold, plodding, formal, serviceable and subordinate to his worldly Happiness. His Knowledge is a *Form of Knowledge*; his Practice is a *Form of Godliness*. All is Form and Outwardness: They are not deeply and soundly rooted in him by sanctifying Grace, nor inwardly inspired with super-natural and spiritual Life. But divine Knowledge in the Child of GOD, is called *The Spirit of Revelation*. His practical Wisdom is spiritual; that is, quick, active, fervent, zealous, stirring, not into Irregularities and Exorbitancies, as worldly Wisdom many Times misconstrues, but against the Corruptions of the Times; and working out of all Actions, Occasions, and Occurrents (even out of Miseries, Slanders, and Infirmities) some Glory unto GOD, some Good unto his Children, some Comfort unto his own Soul.

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I NOW proceed to tell you, in the second Place, that the Word of GOD is not rooted in the Conscience of the formal Hypocrite.

THE immediate Office of Conscience is to testify, in Respect of Things simply done, or not done; In Respect of Things to be done, either to excite and encourage, or to restrain and bridle: In Respect of Things done well, or wickedly, to excuse and comfort, or accuse and terrify.

Now the formal Hypocrite indeed, besides the Direction of natural Light in his Conscience, doth acquaint himself with practical Principles out of the Word of GOD; but he puts them in Practice with Reservation, with his own Exceptions and Limitations. He is only so far guided by them, as they are compatible with his worldly Happiness: And therefore, in the Time of Persecution, as it is in the Parable, he falleth away. But by Persecution you must understand, not only striving unto Blood; but also inferiour Afflictions and Temptations. When the Honour of GOD is put in one Scale, and his own Contentment in the other, he suffers some worldly Profit or Pleasure, the Gratification or Satisfaction of some great Man, the Desire and Pursuit of some Office or Honour, the Pleasure of some sweet Sin, to weigh down the exceeding Weight of heavenly Bliss, the unvaluable Treasure of a good Conscience, and the infinite Glory of GOD.

ON the other Hand, the Child of GOD stores his Conscience with sacred and saving Rules out of GOD's holy Word; but so, that in his Practice of them, he stands not upon Terms of Pleasures, Profit, or Preferment; but doth entirely resign up himself in Obedience and Humility, to be guided
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and govern'd by them, without Restriction or Evasion, in his Thoughts, Affections, and Actions, through the whole Course of his Life.

You may now clearly conceive, how the Word of GOD is not rooted in the Conscience of the formal Hypocrite. The ordinary Intelligencers to his Conscience, are Examples, Custom, Opinion, worldly Wisdom, common Prejudice against a strict Course of Sanctification, Practice of greater Men; but the sacred Light of GOD's Truth, is incorporated into the Conscience of GOD's Child; and is the only and constant Rule and Square, by which, with all Humility, Uprightness of Heart, a free, entire Submission and Obedience unto it, he frames all his Thoughts, Affections and Actions. And in this Light, he walks with a settled Constancy and grounded Resolution, thro' Poverty and Oppression, Contumelies and Contempt, Slanders and Indignities, good Report and ill Report. For he hath his Eye still fasten'd upon Eternity; he hath the Crown of Glory already in Sight; the inestimable Preciousness and everlasting Beauty whereof ravisheth and possesseth his truly free and great Heart, with such a Longing and Fervency, that he is at a Point with all that is under the Sun; that he doth not only condemn, patiently endure, and vanquish all Difficulties; but even with Rejoicing embrace (if the Tyranny of the Times so require) the utmost, that Malice and Cruelty can inflict upon him. There is no other Consideration, or Creature, either in Heaven or Earth, can separate him from the Love of GOD in *Christ Jesus*, or from his glorious Service in all good Conscience.

AND as the Word of GOD is rooted in the Conscience of GOD's Child, for his Direction and Constancy in the Ways of Godliness: So is it also there

fasten'd for his Forbearance of Sins, by these three Properties; which are not to be found in the formal Hypocrite:

1. REMORSE for Sins past, by which he is saved from Relapses and Backslidings.

2. A PRESENT Sensibleness of all Manner of Sins, whereby his present Integrity is preserved.

3. AN habitual Tendernefs, by which he is armed against the Corruptions of the Time, and Commission of Sins to come.

1. IN Remorse for Sins past, I comprize a more full Knowledge, an universal Revelation of his Sins, by the Light of God's Word, and Power of his Spirit; and that both in Number and Grievousness: A Sense and Feeling of them in their true Weight, as they are able to sink him down into the Bottom of Hell. Much Sorrow and Anguish, for the Stain and Guiltiness they have left behind them; and for that they provoke to just Wrath, so gracious a God. And lastly, a Loathing of them, so that he never casts his Eyes back upon them, but with an Addition of a new and particular Detestation.

2. BY Sensibleness, I understand a quick and present Apprehension and Feeling of every Sin; whether it be open or secret, in ourselves or others, as well in our Thoughts and Affections, as in our Words and Actions; more gross and infamous, or Slips and Stumblings, Scandals, and Appearances of Evil.

3. HABITUAL Tendernefs, is a gracious Disposition of the Conscience, whereby it is apt to be galled, and smart, at the first Interview, with the
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Iniquities of the Time, and at every Occurrence of Corruptions.

THESE Properties of Tenderneſs, Aptneſs to ſmart, Eaſineſs to bleed, at the Apprehenſion and Approach of Sin, are peculiar to a Conſcience enlighten'd, ſanctified, and purged by the Blood of *Chriſt*.

IN the third Place, the Word of GOD is not rooted in the Thoughts of the formal Hypocrite; and thence ariſeth a very notable Difference betwixt him and the Child of GOD.

AND I beſeech you, mark me in this Point. For the Thoughts of a Man do far more clearly diſtinguiſh the Power of Sanctification from the State of Formality, than Words, Actions, and all outward Carriage. Thoughts are the free, immediate and inviſible Productions of the Heart, never taken within the walk of human Juſtice; by their natural Secreſy exempted from Man's moſt privy Search. Their Aberrations are only cenſurable by the Searcher of all Hearts: no Eye pries into theſe Secrets, but that which is ten thouſand Times brighter than the Sun. And therefore Millions of Thoughts ſpring continually out of the Hearts of Men, which without Fear or Mask, do undiſſemblyingly repreſent the true State and Diſpoſition of the Heart. So that from them we may be ever ſure to take infallible Notice, whether the Heart as yet only work naturally, in framing them in its own ſinful Mould, and feeding them with Conſent and Delight; or elſe be taught and guided by a ſupernatural Power, to compoſe them according to the Light of GOD's Word, and holy Motions of his ſanctifying Spirit.

LET us then consider, what deep Root the Word of GOD doth take, in the Thoughts of a sanctified Man; whereby he is clearly differenced from all States of Unregeneration; even that of formal Hypocrisy, which I place in a Degree above civil Honesty, and in the highest Perfection attainable by an unregenerate Man. We will then for our present Purpose conceive the Differences betwixt the Child of GOD, and the formal Hypocrite in this Point of Thoughts.

FIRST, In Respect of their Nature, Forms, and Manner of working. The Thoughts of the Formalist are more fair, sober, and moderate, than those of the notorious Sinner, and gross Hypocrite. His Heart will rise, and be affrighted with Suggestions of Atheism, Cruelty, Drunkenness, Adultery; but notwithstanding, because it is not softened and sanctified; (without much Scruple) it will let the Imaginations loose to much Idleness and Vanity, to many fruitless Conceits, Impertinencies, and prophane Wanderings; but especially into the endless Maze of wordly Cares and Earthly-mindedness. For he doth, in some Sort, approve that wicked and pestilent Proverb: *Thoughts are free.* They are free indeed, in Respect of human Justice, in Respect of Discovery and Danger from any Creature, but the Eye and Vengeance of Heaven takes special Notice of them, and holds them punishable, as the chief Plotters of all Transgressions. Words and Actions are, as it were, Sins at second-hand, the very first Life of all Ill is inspired into the Thoughts. Hence it is, that *Peter* adviseth *Simon Magus*, to pray GOD, if it were possible, that the Thought of his Heart might be forgiven him: As tho' there lay the great Guilt, and deepest Stain before GOD.

BUT

BUT the Thoughts of a true Christian, are of a far more heavenly Temper, than the Heart of the best unregenerate Man can comprehend. The formal Hypocrite may have his Mind busied in Points of deepest Learning, in the Mysteries of State, and Affairs of Kingdoms; nay, he may sometimes entertain in his Thoughts with Joy, the Promises of Grace, the Happiness of the Saints, the Joys of Heaven; but that the Word of Grace should so implant itself into the inner Man, that the Thoughts should never be so welcome to the Heart, as when they are wading in the great Mystery of Godliness, and, with an holy Wisdom, plotting for the Enlargement of *Christ's* glorious Kingdom, in himself and others; that it should make all other Discourses of the Mind subordinate to such heavenly Meditations; and to this End, set Bounds to the Millions of Imaginations that daily arise, this is the special Prerogative of a sanctified Man. For he alone, because of his Truth in the inner Parts, makes Conscience of idle, vain, and wandering Thoughts, (of which the formal Hypocrite, either takes no Notice at all, or not much). He is as much cast down, and grieved with their Disorder, as with the Errors and Infirmities of his Words and Actions; and therefore establisheth (as it were) a gracious Government amongst them, to keep out Confusion, Idleness, and Rebellion. He confines them to a reverent and feeling Meditation upon God's Word and Works, to a Care of conscientious managing the Affairs of his Calling. Whatsoever Thought is wandering without this Compass, is sinful: So that if he take any straggling without these Limits, any Enticers to Vanities and Impertinencies, any Obtruders and Disturbers of so happy inward Peace; he presently apprehends them by the watchful Eye of his spiritual Wisdom, examines them by the Law of God, arraigns them in the Consistory of

an enlighten'd Conscience, and so cuts them off in Time by the Power of Grace, and Sword of the Spirit; that is, by opposing against them at the first rising in the Heart, Prayer and after Watchfulness, he rids himself of the Miseries and Distraction of prophane and troublesome Thoughts.

THE Thoughts of every Child of GOD, are ordinarily working for the Furthering of GOD's Glory, and promoting good Causes; for Procuring true Good to their Brethren, especially in spiritual Things; for Increasing Grace in themselves, and against the Day of Trial. And if so be they be sometimes crost by sinful Motions in themselves, or Suggestions of *Satan*; yet by their suppressing them at the very first Rising and Assault, and by Repentance, they are undoubtedly ever pardoned unto them in *Christ Jesus*.

AND as unregenerate and sanctified Thoughts differ much in their Workings even about the same Objects: So there are some, with which the State of Unregeneration is utterly unacquainted. They are such as these:

FIRST, Thoughts full of Fear and Astonishment, which rise out of the Heart, when it is first stricken with GOD's Wrath at the Sight of his Sins: These are scorched, in very many, even with the Flames of Hell in their Conversion: They burn sometimes the very Marrow out of their Bones, and turn the best Moisture in them into the Drought of Summer. No Print or Scarr of these Thoughts, appear in the Heart of the formal Hypocrite. This Hell upon Earth, is only passed thorough by the Heirs of Heaven.

SECONDLY, Thoughts composed all of pure Comfort, Joy, Heaven, Immortality, the sweet and lovely Issues of the Spirit of Adoption. These
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flow only from the Fountain of Grace, and spring up in that Soul alone, which having newly pass'd the strange Agonies, and sore Pangs of the New-birth, is presently bathed in the Blood of CHRIST, lulled in the Bosom of GOD's dearest Mercies, and secured with the secret Impression of his Love and sacred Spirit. Oh! the Heart of the unregenerate Man is far too narrow, base, and earthly, to comprehend the unmix'd Pleasures, the glorious Sun-shine of those joyful Thoughts, which immediately follow upon the Storms of Fear and Terror, ordinarily incident to a sound Conversion!

THIRDLY, Thoughts of spiritual Ravishment, and unutterable Rapture, Flashes of eternal Light, raised sometimes in the Hearts of the Saints, and occasionally inspired by the SPIRIT of all Comfort; which, with unconceivable Admiration, feed upon, and fill themselves with the Joys of the second Life. In this Point, I appeal to the Conscience of the true Christian (for I know full well that my Discourse is a Paradox to the Prophane) whether he hath not sometimes, as it were, a Sea of Comfort rained upon his Heart, in a sweet Shower from Heaven; and such a sensible Taste of the everlasting Pleasures, by the glorious Presence of inward Joy and Peace, as if he had one Foot in Heaven already, and with one Hand had laid Hold upon the Crown of Life; especially after a feeling Fervency in Prayer; after an entire Sanctification of the Sabbath; at the Time of some great and extraordinary Humiliation, when he hath freshly with deepest Groans and Sighs, and new Strugglings of Spirit, renewed his Repentance, upon Occasion of Relapse into some old, or Fall into some new Sin; when the impoison'd Arrows of cruel Tongues, pointed with Malice, Policy and Prophaneness, come thickest upon him. Such-like joyful

joyful Springings, and heavenly Elevations of Heart as these, are the true Christian's *Peculiar*; no Stranger can meddle with them, no Heart can conceive them, but that which is the Temple of GOD's pure and blessed Spirit.

THUS far of the Difference of their Thoughts in Respect of the Nature and Manner of working: But farther, GOD's Child is differenced from the formal Hypocrite, by the Seasonableness of his Thoughts.

IN a Heart of true spiritual Temper, seasoned and softned with the Dew of Grace, the Thoughts are active, ready and address'd with Zeal, to apply themselves to the Condition of the Times, and Variety of Occasions offered for some holy Use, to the Bettering of the Soul and the Enlarging of GOD's Glory. In the Time of Fasts and Sackloth; if GOD's Judgments be threaten'd out of the Pulpit, or executed from Heaven; when the Church wears her mourning Weed, and the Godly hang down their Heads; in such dismal Days, they are impatient of temporal Comfort, they willingly put on Sadness. But they are cloathed with Joy, when Mercy and Salvation are proclaimed out of the Book of Life; when Religion spreads, and Divine Truth hath free Passage; and in such joyful and happy Times. Thus the Thoughts of GOD's Child have their Changes, their several Seasons and Successions, as it pleaseth the LORD to offer, or execute Mercy or Judgment.

BUT the Thoughts of the formal Hypocrite (tho' they suffer indeed many Alterations, and Distractions about earthly Objects) ebb and flow with Discontent or Comfort, as his outward State is favoured or frowned upon; yet spiritual Occur-

rents,

rents have no great Power to work upon them. Sacred Times, or Days of Affliction, are not wont to make any such Impression or to breed extraordinary Motions in them. Let Judgments blast, or Mercies bless a Kingdom; let GOD's Word find smooth and even Way, or Rubs and Opposition; let Prophaneness be countenanced, or Sincerity cherished, he takes no Thought, so he may sleep in a whole Skin, and keep entire his worldly Comforts. He may conform to the Times in his outward Gestures, Words and Actions; but ordinarily his Thoughts admit no Change; save only so far as his private temporal Felicity is endangered by publick Judgments, or enlarged by Showers of Mercies and Blessings from Heaven. I cannot enlarge this Point at this Time; only I will give you one Instance in their Difference of Thoughts upon the Sabbath-Day.

THE Sabbath-Day is, as it were, the *Fair-Day* of the Soul, wherein it should not only furnish itself with new spiritual Strength, with greater Knowledge, Grace and Comfort; but also feast with its heavenly Friends, the blessed Saints and Angels, upon those glorious Joys and happy Rest, which shall never have End. Every Child of GOD therefore, who hath a real Interest in that eternal Rest, makes not only Conscience of *doing his own Ways, seeking his own Will, speaking a vain Word* on that Day; but also in some good Measure makes it the very *Delight* of his Heart, so that he may *consecrate it as glorious to the LORD*. He doth not only give Quiet to his Body from worldly Business, but also disburdens his Thoughts of Cares, that so they may wholly intend the holy Motions of GOD's Spirit, and spend themselves in Meditations, fitting the Feast-Day of the Soul. This is the Desire, Longing and Endeavour of his Heart, thus to sanctify the

the Sabbath; and if at any Time he be turned from this by Company, or his own Corruptions, he is after much grieved; repents and prays for more Zeal, Conscience, and Care for the Time to come.

BUT the formal Hypocrite, howsoever he may on that Day abstain from his ordinary Sins, Labours, Sports, and Idleness; however he may outwardly exercise all Duties and Services of Religion; nay, he may have other Thought of that Day, but only so far as the bare Solemnity of the Time, can alter them; yet I dare boldly say, he cannot make the Sabbath his *Delight*, which is presupposed to make us capable of the Blessings following in the same Place. *Then shalt thou delight in the LORD, and I will make thee to mount upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father: For the Mouth of the LORD hath spoken it.* He cannot sequester his Thoughts at all, not even on that Day from Worldliness and earthly Pleasures, to sacred Meditations. Do what he can, he cannot keep them off from worldly Objects; they will not leave their former Haunts, or be restrained from plotting or pleasing themselves with Week-Day Business.

LORD, it is strange that the Soul of a Man, so nobly furnished with Powers of highest Contemplation: being so strongly possessed with Consciousness of its own Immortality; and having the restless and unsatisfied Desires of its wide Capacity, never fill'd but with the Majesty of God Himself, and the Glory of an immortal Crown, should be such a Stranger to Heaven, the Place of its Birth and everlasting Abode, that upon that Day, whereon (as upon the golden Spot and Pearl of the Week) the LORD hath stamped his own sacred Seal of Institution,

stitution, and solemn Consecration for his own particular Service, and special Honour; yet, I say, upon that Day it cannot settle its own Thoughts and Motions upon those unmixed and blessed Joys, and the Way unto them; without which it shall be everlastingly miserable, and burn hereafter in the fiery Lake, whose Flames are fed with infinite Rivers of Brimstone, and the endless Wrath of God for ever and ever!

THE Child of God is yet further differenced from the formal Hypocrite, by his Skill in Ruling, by his holy Wisdom, and godly Jealousy in watching over his Thoughts. The Heart in which God's Spirit is not resident (howsoever the Words may be watched over, and the outward Actions reformed) lies commonly still naked and open, without special Guard or settled Government.

A NATURAL Man may have Skill to suppress Thoughts of Heaviness, and Melancholy; altho' in this Point he many Times fearfully deceives himself, taking the holy Motions of God's Spirit, inclining him to godly Sorrow for his Sins, to be melancholy Thoughts; so grieving the good Spirit, and stopping against himself the very first Passage to Salvation. He may have sometimes and in Part, a slight, misguided, and general Care and Oversight of his Thoughts: But because the Depth of his deceitful Heart, and the many Corruptions that are daily and hourly hatched in it, were never ript up and revealed unto him by the Power and Light of saving Grace, he cannot hold that Hand over his Heart as he ought; he doth not keep a solemn, particular, and continual Watch and Ward over his Thoughts, which is little enough to keep a Christian in sound Comfort and inward Peace; he doth not so often and seriously think
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upon his Thoughts; holding it the last and least of a Thousand Cares.

BUT every Child of God makes it his chief Care to guard his Heart, and guide his Thoughts. A true Christian by his own experimental Knowledge, is acquainted with the many Breaches and Desolations made in the Soul, both by open Enemies and secret Rebels; and therefore furnisheth himself daily with holy Wisdom and Watchfulness; with Experience and Dexterity in this great Spiritual Affair of Guarding and Guiding his Heart. We may take a View of this his Wisdom in governing his Thoughts, in these Points:

1. IN a timely Discovery and wise Defeatment of Satan's Stratagems; whether he deal by Suggestions raised from the Occasions, and Advantages of his Temper and natural Constitution, of his temporal State, of his Infancy, or Growth, Weakness or Strength in Christianity; of the Condition of his Calling, Company, Place where he lives, or the like; or whether he come with his own more fearful immediate Injections, which he sometimes presents in his own Likeness: As when he casts into the Christian's Mind Doubts about the Truth of Heaven, and of divine and heavenly Truth; concerning the Certainty and Being of all the Majesty and Glory above. Mark here the Carriage of God's Child, he doth not wrestle with these hell-bred Thoughts, he sets not his natural Reason upon them; but at the very first Approach, abandons them to the Pit of Hell whence they came; he prays, repents, and is humbled by them, and thence clearly sees they are none of his; and so in Despight of such devilish Malice, walks on comfortably in the Way to Heaven. If Satan speed not in this black Shape,
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he at other Times puts on the Glory of an Angel: And perhaps may bring into his Remembrance, even good Things, but out of Time, that he may hinder him of some greater Good. As at the Preaching of the Word, he may cast into his Mind, godly Meditations, that so he may deprive him of the Blessings of a profitable Hearer: At the Time of Prayer, he may fill his Head with holy Instructions, that so he may cool his Fervency. With these, and a Thousand more such Vexations in his Thoughts, the Child of God is exercised.

2. ANOTHER special Care the Child of God hath in guarding his Heart, is to keep out Idleness, Vanity of Mind, worldly Sorrow, inward Fretting, evil Desires, Wishes without Deliberation. He holds a waking and jealous Eye over those many Baits, which spring from the Fountain of original Corruption. He knows full well, if these young Cockatrices be not crushed, if wandring Thoughts be not stifled when they begin to stir, they will first envenom the Understanding, the Understanding the Will, the Will the Affections, the Affections once enraged, and having the Reins (like wild Horses) will carry a Man headlong into a World of Wickedness. Above all, he makes sure ever to have at Hand, Counter-Poisons against those three grand Empoisoners, *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*. If he once let his Thoughts clasp about any of these, he is gone. Deeply then doth it concern every true Christian with Jealousy and Trembling, narrowly to watch the first Motions of the Heart; lest he should unawares be caught, and ensnared in the black and accursed Chain: The first Link of which, grows out of natural Corruption, and the last reacheth the Heighth of Sin, and Depth of Hell.

ABOUT the breeding of Sin, we may see four Links, *James* i. 14, 15. First, an idle Thought begins to draw the Heart aside from the Presence of GOD, to a Survey of the Pleasures of Sin. Secondly, it puts on a Bait; allures and entices, holding a Conference with the Will, about the Sweetness of Pleasures, Riches, and Honours. Thirdly, the Will accepts of the Motions, consents, and fore-casts for the Accomplishment, the Affections add Heat and Strength, the Heart travels with Iniquity; and so at Length, Fourthly, by the Help of Opportunity, Sin is brought forth. Again, about the Growth and Perfection of Sin, we may see other four Links, *Heb.* iii. 12. First, by often Iteration of the Act of Sinning, the Heart is hardened; so that no Terror of Judgment, nor Promise of Mercy will enter. Secondly, it becomes an evil Heart, and is wholly turned into Sin; it drinks up Iniquity like Water. Thirdly, it grows an unfaithful Heart, and then a Man begins to say within himself, there is no GOD, at least, in Respect of Providence, and Care over the World: He bids him *depart from him*, and says to him; *I desire not the Knowledge of thy Ways; Who is the Almighty, that I should serve Him? Or what Profit should I have, if I should pray unto Him?* Fourthly follows an utter Falling-away from GOD, and all Goodness, without all Sense, Check, or Remorse; and so immediately from this Height of Sin, into the fiercest Flame and lowest Pit of Hell. You see in what Danger he is, that gives Way unto his first sinful Motions.

LASTLY, a principal Employment of holy Wisdom in guarding the Thoughts, is in giving Entertainment unto the good Motions of GOD's Spirit, and in furnishing and supplying the Mind with Store of profitable Meditations. For as unregenerate

regenerate Men give easy Passage to worldly Thoughts, but suppress Stirrings and Inclinations to godly Sorrow, Repentance and Sincerity (as though they were Temptations to Preciseness:) So contrarily God's Child labours by all Means to stop the Way to the first sinful Thoughts, and embraces all the Motions of God's Spirit, warranted and grounded in his Word: He highly esteems them, cherisheth them with spiritual Joy, and Thankfulness of Heart, with Prayer, Meditation, and Practice.

BESIDES this Care of entertaining and nourishing good Motions, he is provident to treasure up Store of good Matter for the continual Exercise of his Mind: lest his Soul should be taken up with Trifles and Vanity. He is much grieved, if he find at any Time his Heart carried away with transitory Delights, and unprofitable Thoughts, or musing impertinently, and gazing upon the painted and vanishing Glory of the World: Especially since there is such plentiful and precious Choice of Meditations, obvious to every Christian, able to fill with endless Contentment all the Understandings of Men and Angels forever. Thus far of the Care of the true Christian, in watching over and guiding his Thoughts; which is a special Mark of Difference from all States of Unregeneration: For the Regenerate only keep the Tenth Commandment, which rectifies the inward Motions of the Heart.

LASTLY, God's Child is distinguished from the formal Hypocrite, in Respect of the Issue of his Thoughts. Not the Hypocrite only is discontented and uneasy; but the most comfortable Soul, is never in such perpetual Serenity, but that it is sometimes overclouded, heavy, and inwardly disquieted with its own Motions, or the Suggestions

of *Satan*. But mark the Difference: Discontent in the Mind of the formal Hypocrite is either appeased by some worldly Comfort; by outward Mirth; diverted by Company and Pleasures, or composed by worldly Wisdom. But heavy Thoughts in GOD's Child, at length being mingled with Faith, and managed with spiritual Wisdom, by the Grace of GOD, break out into fairer Lightenings of Comfort, greater Heat of Zeal, more lively Exercise of Faith, gracious Speeches, and many blessed Resolutions.

IN the fourth Place, the Word of GOD is not seated with a saving Power in the Affections of the formal Hypocrite.

SOME good Affections even in Relation to spiritual Things, may be found in the State of formal Hypocrisy; but they are not deeply implanted in the Heart; neither seasoned with that Vigour of saving Grace, which should guide their Purposes, with Cheerfulness and True-heartedness, to the Advancement of GOD's Glory. Such as a respectful Observation of GOD's Messengers: Of which there are two Sorts.

1. SOME are like those false Prophets, *Ezek. xii.* there you shall have their Character; who cry Peace, Peace, unto the Consciences of unholy Men, when there is no Peace; who, instead of striking home unto the Heart of Prophaneness, with a particular Application of that two-edged Sword, sow Pillows under Men's Elbows, with the unpiercing Smoothness of their general heartless Discourses; who enlarge the strait Gate, and strew the Way to Life with Violets and Roses, Delicacies and Pleasures; feed many hollow Hearts with false Hopes, fill the Ears of Fools with spiritual Flatteries; and many
Times

Times fearfully besmear over with their untempered Mortar of *all* Mercy, the crying Sins of the Time; make sad the Hearts of the Righteous and Sincere, whom the LORD hath not made sad; and many Times proclaim those to be Hypocrites, precise, or the like, whom GOD and his Word acquit and justify. They bereave the Sword of the Spirit of its Edge, Sin of its Sting, and GOD of his Justice: By Blessing where he Curses, and promising a Crown of Life to carnal Livers. They *strengthen* (saith the Prophet) *the Hands of the Wicked, that he should not return from his Way, by promising him Life.* For Want of experimental Skill in the Mysteries of Godliness, they many Times speak Peace to those Hearts, which are so far from being enkindled with the Fire of GOD, that they lie drowned in Bitterness against Grace and godly Men. For the common Conceit of these Men is, that civil honest Men are in the State of Grace, and without Exception; but true Christians, they either conceit to be Hypocrites, and so the only Objects for their ministerial Severity; or else (though the LORD may pardon perhaps their Singularities, and Excesses of Zeal; yet in the mean Time) they take away the Comforts of Life, with much unnecessary Strictness.

Now of all others, such Prophets as these are the only Men with the formal Hypocrite. For howsoever they may sometimes declaim boisterously against gross Abominations, (and that is well) yet they are no Searchers into, or Censurers of Formality; and therefore encourage him to sit faster upon that sandy Foundation. So he blesses himself in his Heart, and hopes to be saved as well as the Precisest.

HENCE it is, that he heartily loves the Ministry of these Men, because he heals the Wounds of his Conscience, and suffers him to walk on merrily towards the Plagues of Hell, and be damned without any Contradiction. Especially, if it be set out with Gallantness of Action, Pomp of Words, and Variety of Reading: A proper Use of which Helps (so far as they may seasonably contribute to that greatest Business under the Sun, the Work of the Ministry, with the best Exactness which can possibly be had) I require, and reverence in the Messengers of God. For I would have the Work of the LORD honour'd with all Sufficiencies attainable by the Wit and Art of Man, or Grace of God; so that they be sacrificed and subordinate to his Glory; sanctified to the Soul of the Owner, and Salvation of those that hear him; and not in a base Manner, made serviceable to the now reigning, Soul-murdering Sin of Self-preaching.

BUT ask the Sense of the Christian in the present Point, and tho' we be bound to reverence the Graces of GOD's Spirit, and to honour commendable Parts in whomsoever they are found: Yet assuredly he feels himself more comforted by one Sermon wrought out of a feeling Soul by the Strength of Meditation; spiritually schooled in the Ways of GOD, Secrets of Sanctification, and Methods of *Satan*; supported and sinewed by the true, natural Sense of the Word of Life; and enforced with the Evidence and Power of the Spirit; than with a World of declamatory Discourses; tho' they be stuffed with the Flower of all Arts and Philosophies; and conveyed unto the Ear with the Tongue of the highest Angel in Heaven. So dearly doth it prefer one Soul-searching Sermon, before the glorious Pomp of all human Eloquence.

II. SOME other Messengers GOD hath, of a more noble Temper; who with Faithfulness, and Conscience, seek the Glory of Him that sent them; who heartily consecrate all the Powers of their Souls, with their several Acquisitions and Endowments to the Saving Men's Souls, and Setting them forward in the Way of Life; who not without a continual godly Jealousy over their own Infirmities, and deceitful Hearts; nay, many Times, with much Fear and Trembling under the dreadful Importancy of their ministerial Charge, labour to preserve themselves pure, so far as it is possible, from the Blood of all Men; who by the Grace of GOD (if Need be) tell even Kings to their Faces, and all their Courtiers, with four Hundred false Prophets, that they are all fearfully and foully deluded with a lying Spirit; in a Word, who being sensible of the Preciousness of GOD's Truth, and of the horrible Guilt of spiritual Bloodshed, if they should be *negligent*, or *non-resident*; gird their Swords upon their Thighs; ride on, and quit themselves like the Men of GOD; and, who having their Hearts taught experimentally in the great Mystery of Grace, deliver their Embassies with Authority and Power.

FOR besides more general ministerial Sufficiencies, there is a Kind of heavenly Wisdom of winding a Man's self, with a practical Insinuation, into the Consciences of Men; of working Remorse upon mis-led and sensual Souls, by a seasonable Application of the Law; of winning disaffected Passions unto the Love of GOD's Ways; of drawing bruised Hearts with a compassionate Hand unto the Well of Life; of training up Babes in *Christ*, in the Paths of Christianity; unto which, if the Man of GOD do not address his Heart with Uprightness, Prayer, and Resolution, he shall never be able to purchase that Comfort unto his own Soul or Happiness to his Auditory, and that Measure of Glory
unto

unto his great Master, which one employed in his most immediate Service, should desire.

GIVE me a Minister, admirable for the Profoundness and Variety of Knowledge, for all Kinds of Learning, both antient and modern; yet, except he be sanctified with an experimental Insight into the great Mystery of Godliness, and into the Particularities of that heavenly Science of saving Souls; (which gives Life and Soul unto our ministerial Function) except he zealously endeavour to apply himself to the various Exigencies of Mens spiritual States; well may he carry away the Credit of a great Scholar, but I do not see, how he shall ever be able to purchase in the Hearts and Consciences of discerning Christians, the Honour and Reverence of a good Pastor.

THE Opinion, which unregenerate Men generally entertain of this second Sort of God's Messengers, is, the very same which was in the Heart of *Ahab* against *Elias* and *Michaiah*; that they are Troublers of *Israel*, unfit to prophesie at the Court, or in the King's Chapel; pestilent Fellows, born only to disquiet the World, and vex Men's Consciences.

WHERE by the Way, let me support the weak Resolutions of faithful Ministers, by assuring them of the Truth of this Principle, in the School of *Christ*, confirmed by infinite Experiences: that in what Man soever, the Power of Grace, undaunted Zeal, resolute Sincerity, are more eminent; the more implacable, outrageous, and inflamed Opposites shall that Man find, wheresoever he lives. But let him depend upon it, were there charged upon him whole Volumes of Invectives, devised by the exquisite Malice; yet he is bound to bind them all

as a Crown unto his Head, and joyfully to seal them with Prayer and Patience upon his Heart; as so many glorious Testimonies, not only of his Courage in God's Cause, and Zeal against the Corruptions of the Time, upon Earth; but also of a richer Reward in Heaven, a brighter Crown of Immortality.

AND yet, the formal Hypocrite may sometimes, in some Sort, reverence the *Jeremiahs*, *Michaiahs*, and *John Baptists* of the Time. I mean those Men of GOD, who deliver his Message with Power and Demonstration of the Spirit; who lifting up their Voice like a Trumpet, tell the People their Transgressions, and the House of *Jacob* their Sins. And that, for such Causes as these:

1. ALL Truth is amiable to ingenious Apprehensions, and if it be mingled with visible Marks of Majesty, (as GOD's Truth is) no Marvel if it draw some Reverence from generous Minds, tho' not yet spiritual. So that the Man, who doth soundly unfold the Truth, may even in that Regard grow sometimes into a reverent Estimation with un sanctified Men; who, though as yet they want all real Interest in those blessed Tidings, which he brings from Heaven; yet reverence him for the Majesty of that Message, which he delivers with Integrity and Power.

2. AGAIN, as cholerick Dispositions many Times, in a barbarous Manner, discharge the utmost of their Gall against all sincere Professors of Grace, especially, the powerful Planters thereof: So others there are, who out of a common Humanity, commiserate the Oppressions of Innocency, wheresoever they see it groaning, under the Insolencies of Cruelty and Malice. And therefore since
the

the true Minister is an eminent Object, whereon Hell and the World, execute the Extremity of their Rage, these milder-temper'd Men, though they do not favour his Forwardness; yet cannot but look upon him with pitying Eyes. Nay, when they further consider, that he is so despitefully loaden with Wrongs and Indignities, for no other Cause, but that he labours to pull Souls out of the Devil's Mouth, they are forced to reverence those Resolutions of his, as venerable Impressions of Divinity; though they cannot away with the Strictness of his Ways, or heartily love his Singularity.

3. THIRDLY, If a Man be greedy of Applause, he may shew Respect to these faithful Messengers of GOD, out of Ambition, to wind himself into the Affections of that Kind of People, who are nick-nam'd *Puritans*; especially, if he live where godly Men (if any Place be so blest) bear the greatest Sway. There, because otherwise he cannot hold Correspondence with the good Opinions of the Best, he concurs with them (for his Credit-sake) in outward Estimation, and countenancing of the Ministry. Yea, and besides there may be (which may be a further Means to draw on this Reverence) even a true secret Desire in unsanctified Hearts, to purchase the good Opinion of a gracious Man, although they will by no Means join with him in Sincerity, either in Judgment, or Practice.

4. FOURTHLY, This Reverence towards the best Ministers, that may for a Season, possess the Heart of the formal Hypocrite, may also spring from that Command, which the Word of GOD, prest with Power, doth exercise over Men's Consciences. From the piercing Light of Divine Truth, which sometimes rushes like a Flash of Lightning, from the Mouth of the Minister, into the very inmost Closets

Closets of his Heart. Or from a superficial Sense, of those Refreshments, which by their Ministry are shed into troubled Souls; and are conveyed (through *Christ's* bloody Wounds) into the gasping Agonies of bleeding Hearts. Though that precious Blood never melted his Marble Heart; yet he hath a Kind of glimmering Hope (but from false Grounds) that a Passion of such invaluable Price, will not be restrained, before he have his Part in the Purchase.

BUT whencesoever it springs, this Reverence to God's faithful Messengers, in the formal Hypocrite, is ordinarily turned into Heart-rising against them, in these three Cases:

FIRST, when by the Guidance of an holy Wisdom, they first begin to lay about them, with the Hammer of the Law, amongst a Number of stony Hearts, and to lay it on with full Weight upon the hairy Scalp of every one which hates to be reformed; when he feels they wield that two-edg'd Sword, with Power, and send it home with a fearless and faithful Hand, even into the very Center of a seared Conscience, and to the Heart of Prophane-ness and Rebellion; when he finds by Experience, that Men can have no Ease nor Rest under their Ministry; but they are still grating upon their guilty Consciences, and tormenting them before their Time; then he begins to cool the Heat, and rebate the Edge of his Estimation. A Distast against such poisonous Proceeding, as he calls it, begins to juggle out that former Reverence. And hereupon you shall hear him sometimes break out against them in this Manner, (especially when himself hath been lately galled upon the Sore):

“THOUGH

“ THOUGH I take such and such to be well-
 “ meaning and honest Men, and can be content
 “ to hear them now and then; yet methinks they
 “ marr all with too much Judgment, and pressing
 “ the Law with that Peremptoriness and Rigour.
 “ I do not like that they should assume and exer-
 “ cise such Severity and Imperiousness over Men’s
 “ Consciences. This Doctrine how far a Man
 “ may go, and yet be damn’d, is able to drive
 “ Men to Despair. They so straiten the Way to
 “ Heaven; as though none should be saved but the
 “ *Brethren*, (as now they call one another.) By
 “ such affrighting Sentences, they may make such
 “ Wounds in weak Consciences, as they will
 “ never after bind up, and close.”

I WOULD not, for a World, give any Shadow
 of Justification, to the unseasonable Terrifying of
 any trembling Conscience: GOD forbid. It were
 prodigious Cruelty to pour the Wine of Wrath into
 the mournful Groanings of a bruised Spirit. And
 that Hand was hewn out of the hardest Rock,
 which can apply a Corrosive to a bleeding Soul.
 As I dare not, upon Penalty of Answerableness for
 the Blood of their Souls, cry, *Peace, Peace*, to
 unholy Men: So I infinitely desire to convey the
 warmest Blood that ever heated the Heart of *Christ*;
 the sweetest Balm, that ever dropt from the Pen of
 the blessed Spirit, upon the sacred Leaves of the
 Book of Life; the dearest Mercies, that ever rolled
 together the Bowels of GOD’s tenderest Compassi-
 ons, into every broken and wounded Heart. For
 as Promises of Salvation to a Worldling, are like
 Honour to a Fool: So Terrors of the Law to a
 truly humbled Penitent, are as Snow in Summer,
 and Rain in Harvest.

AND

AND I hope all the wise Ambassadors of God, make Conscience of a seasonable Revealing unto the Sons of Men, that highest and transcendent Excellency of their Master's Mercy. Many glorious Expressions whereof, stamped by his own Hand, shine most visibly to every understanding Eye, both in this and the other World, infinitely beyond all created Comprehensions; in all the Passages of his Book; in those joyful Palaces of Heaven; in the many capital Characters of his Goodness, which we may run and read in every Leaf, and Page, and Line of this great Volume of Nature; in the hourly Compassions to his Creatures; in those angelical Guards about his Chosen; but principally, in the Passion of his Son. And these three Occasions especially exact from them a Discovery of this bottomless Depth.

1. FIRST, when they open unto their People his Divine Attributes, Mercy then is to march foremost, and to take up her Seat in the highest Throne; as the fairest Flower in his Garland of Majesty, the brightest Ray, that issues out of that unapproachable Light, the loveliest Gemm that crowns all his boundless Glory.

2. SECONDLY, in their ordinary Discoveries of the Damnableness of Men's States, they must wisely mingle some Lightnings of the Gospel with the Thundrings of the Law. When they are driving obstinate Sinners towards the Brink of Despair, they must shed into their sinking Souls some Glimpses of Mercy, upon Condition of Amendment, and Hopes of Pardon, in Case of Penitency. Hopeless Hearts afflict themselves with much Horror; which if Satan once see, he plies the Advantage: He strongly suggests, that though the Gates of Grace stand wide open till the Sun of

the natural Life be set; yet with him the Case is altered: For his gracious Day is expired, and already past, that though the Blood of the unspotted Lamb, upon Repentance, saved even the Souls of those that spilt it; yet it belongs not to him: Though the Promises of Life be, without Limitation, yet he hath no Part in them; his Name is not written in the Book of Life; he is a Reprobate.

MINISTERS then must meet with Satan, and labour by all Means to preserve the Hope of Pardon in heavy Hearts. If there be no Hope of being received to Grace, there will be no Desire of Grace. They must be taught, that there are two Ways out of the dreadful Visitations of Conscience. They may either follow *Judas*, and so pass out of the Hell of a despairing Conscience, to the Hell of Fire and Brimstone; (which GOD forbid) or else they may track *Christ Jesus*, blessed for ever, by his bloody Drops unto the Cross, which is the right Path, and as GOD would have it. If they take the First Way, it were better a Thousand Times, if they had never had any Being: But if they take the Second, they are blest that ever they were born. Never did tender-hearted Mother so sweetly lull her dearest Infant in her Bosom, as the Son of GOD doth in such a Case bend his bruised Body, even to the Expression of bloody Drops, with loveliest Embracements and Compassions, to heal and bind up such broken Hearts. Nay, (This is only a Pearl for true Penitents: let no Swine trample upon it, or Stranger take it up) his precious Blood is made (as it were) more precious, by covering crimson Sins; if a Ground be first soundly laid with Tears of true Repentance. And GOD Himself then longs the most to shew Mercy, when it is nearest to be utterly despaired of. Oh! He holds Himself honoured, when a poor Soul miserably mangled, by Sa-
tan's

tan's Malice and Wounds of Sin, comes bleeding and weeping to the Throne of Grace for Pardon and Comfort. He cannot possibly be better pleased: He thinks Nothing too dear for such an one; were it a Draught of the Heart's Blood of his own Son; be it the delicious *Manna* of his dearest Mercies, or the most ravishing Comforts of that blessed Spirit.

3. **THIRDLY**, the most proper Object of God's Commiseration, is a broken and contrite Spirit. And therefore, the Season for the Ministers of God to rain down refreshing Showers of Mercy from the Throne of Grace, is, when Mens Hearts are scorch'd with that devouring Wrath, which is a consuming Fire, and eagerly Gasp for Grace, as the thirsty Land for Rain. Let the Power of the Law first break and bruise, which is a necessary Preparative for the Plantation of Grace; and then pour in (and spare not) the precious Oil of Evangelical Comfort. But many marr all, with missing this Method, either for Want of Sanctification in themselves, or Skill to manage their Master's Business. They bless, where God Himself doth curse. Our dear Redeemer, that great Minister of the Gospel, teacheth another Lesson, and told us, when He was upon Earth, that the LORD had anointed Him to preach good Tidings. But to whom? Unto the Poor, to bind up the Broken-hearted, to preach Deliverance to the Captives, to comfort all that mourn, to set at Liberty them that are bruised; to put a fairer Flame into the smoaking Flax, and more Strength into the bruised Reed; to take off with his own Hand, the Burthen from those, that groan under the Weight of their Sins, and to cool their fainting Souls with his saving and sacred Blood.

BRUISED Spirits and mournful Souls only are capable of the Comforts of Divine Compassion. The wise Ambassadors of GOD then, may be bold in this Point. They have their Warrant under the Broad Seal of Heaven. If they find the Ministry of the Word hath wrought true Remorse, and that the Hammer of the Law hath stricken through the Iron Sinews of Pride; if they meet with Hearts touch'd to the Quick, let them lull such weary Souls in the softest Arms of Tenderness. Let such Mourners in *Sion* know, that if they wait but a little with Patience, and unutterable Groans, they shall have Ease, and drink their Fills out of the River of the Pleasures of GOD. *Yet a very little While, and He that shall come will come and will not tarry*; and when He comes, He will bring with Him a Pardon writ by GOD's own Hand, with the Blood of *Christ*.

THESE Things are so. GOD's Messengers are Ministers of Mercy, in such Points as I have mentioned. But not to Formalists: Who therefore exclaim against them, as though they were Doctors of Despair, and unmerciful Dispensers of Damnation. Nay, ordinarily these Men exclaim more against the Preaching of Judgments for Sin, than notorious Sinners. For these many Times (out of a Sense of their Guiltiness) confess them to be just; but put them off with a flattering Conceit, that GOD is merciful; or that they will repent hereafter: But the other justify themselves, and would gladly persuade their Hearts, that Apprehensions of Terror in such Cases, arise rather from the terrifying Zeal of the Preacher, and unreasonable Pressing of Judgment, than from the Sting of their guilty Consciences, and invisible Finger of an angry GOD.

2. A SECOND Case, wherein this Reverence, which may sometimes be found in the formal Hypocrite to GOD's faithful Messengers, changeth into Heart-rising against them, is; when by the searching Power of the Word, they have singled out his Bosom Sin, and have it in Pursuit with all those fearful Armies of devouring Plagues. He can approve and applaud general Discourses; yea, his Heart may sometimes even dance within him, to hear the Infiniteness of GOD's Mercy; the Preciousness of the Promises of Life; and such other Points of Comfort, with a passionate and powerful Eloquence expressed something to the Life; nay, he may tolerate the Discovery of any other Corruption, so that only his darling Pleasure be let alone. Let us suppose the Sin of his Bosom to be the brutish Pleasures of *Uncleanness*; and that he delights in *speculative Wantonness* and *Adulteries of the Heart*. Now in this Case, if the Ministers of GOD only take Heed that they touch not this Sore, they may be bold, at their Pleasure, to pursue other Sins, with as great Zeal and Detestation as they will. They may tell the *Drunkard*, that he is the common Shame of Nature, the great Reproach and Disgrace of Mankind; that if he go on, his Day is coming, when he shall be drunk, but not with Wine; he shall stagger, but not by strong Drink; he shall be drunk even with the Wrath and Vengeance of GOD. They may tell the *Swearer*, that he already speaks the Language of Hell, and therefore his natural Place is that infernal Pit. That the Oath is no sooner out of his Mouth, but Sentence of endless Death is past upon him, by that highest Judge, which will hold no Man guiltless that takes his Name in vain. They may terrify the *Covetous rich Ones* of the World with those flaming Words of the Apostle: *Go to now, ye rich Men, weep and howl for your Miseries* that

that shall come upon you. *Your Riches are corrupt, and your Garments are Moth-eaten: Your Gold and Silver is cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire: Ye have heaped up Treasure for the last Days.* And with that other dreadful Doom, 1 Cor. vi. 10. No covetous Man shall ever come into the Kingdom of God. They may tell the *Persecutors of the Ways of God*, that though in the mean Time they domineer, with unappeasable Insolencies, over the Sincerity of the Saints, and prosper for a While in the Passages of Blood; yet their Damnation sleeps not; the LORD will shortly pay them Home with the Blood of Wrath and of Jealousy. But come once to that, which we suppose to be his beloved and Bosom-Sin, and he begins to start: then he is quite lost for any longer Love that Way; all is utterly marr'd for any more Respect to Ministers of that Strain. The cold Comfort he conceives by such plain Dealing, doth quickly quench the Heat of his former Affection. The Zeal of the godly Minister, labouring to cleave his beloved Sin from his Bosom by the Sword of the Spirit, doth easily dissolve his Reverence, into Hatred, Malice and Contempt.

3. THIRDLY, that Reverence to godly Ministers, which may sometimes be found in the formal Hypocrite, doth grow into Distast when they press them by the piercing Application of some quickning Scriptures, to a Fervency in Spirit, Purity of Heart, Singularity above ordinary and moral Perfections, and a sacred Violence in Pursuit of the Crown of Life; to an holy Strictness, extraordinary Striving to enter in at the strait Gate, and transcendent Eminency over the formal Righteousness of the Scribes and Pharisees; to a nearer Familiarity with GOD, by Prayer, daily Examination of the Conscience, private Humiliations;

to a narrow Watch over the Stirrings and Imaginations of the Heart, and Expression of Holiness in all the Passages of both their Callings, Zealousness as a Counter-Poison to the loathsome Potion of Lukewarmness, and to other set and solemn Exercises of Mortification. Points of this Nature, are ordinarily unto him so many secret Seeds of Indignation and Discontent; and many Times breed in his Heart Exasperation and Estrangement; if not Meditations of Persecution and Revenge. Sanctification, Preciseness, Purity, Strictness, Power of Godliness, Spiritual Men, Holy Brethren, Saints in *Christ*, Fasting, Mortifying Humiliations, and such like, are commonly to Men of this Temper, Terms of secret Terror, and open Taunting. Hereupon it is, that if they take the Child of GOD tripping in the least Infirmary (against which too he strives and prays with many Tears) slipping only in some unadvised Passage, and that (perhaps) not for want of Conscience, but Acquaintance with the World; I say if they take him tardy but in some such lesser Point; then they cry out: *Oh! The seare your Men of the Spirit! These are the holy Brethren! You see now what they are, when Matters come out, and their Dealings are discovered!*

I AM perswaded there was never poor persecuted Word, since Malice against GOD first seized upon the damned Angels, that passed through the Mouths of all Sorts of unregenerate Men, with more Distaste than the Name of *Puritan* doth at this Day; Which notwithstanding as it is commonly meant, is an honourable Nick-Name of Christianity. And yet for all this, I dare say there is none of them all, but when they shall come unto their Beds of Death, but (except the LORD suffer them to fall into the fiery Lake with senseless Hearts, and seared Consciences) would give ten thou-

thousand Worlds to change their former Courses of Vanity, into the holy Preciseness of a *Puritan*.

OH! when the Heavens shall shrivel together like a Scroll, and the whole Frame of Nature flame about their Ears; when the mighty Hills shall start out of their Places, and the Wicked call upon this Mountain, and that Rock, to fall upon them; when as no Dromedary of *Egypt*, nor Wings of the Morning shall be able to carry them out of the Reach of God's revenging Hand; no Top of *Carmel*, no Depth of Sea, or Bottom of Hell, to hide them from the Presence of Him, which sits upon the Throne; no Arms of Flesh, or Armies of Angels to protect them from these infinite Rivers of Brimstone, which shall be kept in everlasting Flame by the Anger of GOD: When their poor Souls shall infinitely desire rather to hide forever in the most abhorred State of Annihilation, than to become the ever-living Objects of that unquenchable Wrath, which they shall never be able either to avoid or abide; I say, at that dreadful Day, (and that Day will come) what would they give for that Purity, which they now persecute.

NAY, I verily think, there are no desperate Despisers of Godliness, who now hold Holiness to be Hypocrisy, but, when the Pit of Destruction hath once shut her Mouth upon them, and they are sunk down into that Dungeon of Fire, would be content with all their Hearts to live a Million of Years, as precisely as ever Saint did upon Earth to redeem but one Moment of that intolerable hellish Torture; the Extremity of which they must endure without Remedy, Ease or End.

THUS far I have discovered some Grounds whereupon the formal Hypocrite may reverence
 GOD'S

GOD's faithful Messengers; and some Cases where-
in he ordinarily grows by little and little into Dis-
affection, if not Persecution. Now take Notice of
some Reasons, more peculiar to the Christian, of
that hearty Reverence towards godly Ministers,
which is deeply rooted in his Heart.

ONLY for Fear of mistaking, let me propose this
Premonition by the Way. In this Reverence to the
sincerest Pastors, I consider GOD's Child in his or-
dinary Course of sanctified Carriage, and kindly
Temper of his spiritual Constitution; the current
of Christianity running clear between them. For
sometimes the purer Streams of their Christian
Love may for a Time be troubled with some over-
flowing Passions, or the mutual Respects one unto
another, dammed up by the Devil's Malice.

It is clear by too many Experiences, that Dif-
ferences may arise betwixt GOD's dearest Children,
especially about Things indifferent; which breed
many Times (except there be a great Deal of hum-
ble Charity on both Sides) some Averfion and Cold-
ness in the Affections. Sometimes also Alienation
is wrought upon their Affections; without Disfen-
sion in Opinion. *Satan* gains very much by the
Disunion of Christians Hearts, and therefore he
leaves no Way unattempted, to set such at Odds.
And all Sorts of prophane Men cannot be better
pleased, or the blessed Spirit of good Men more
grieved, than to see and hear GOD's Children, who
so plead for Love and Peace, to be at Variance,
and to censure one another. It infinitely therefore
concerns all those, which have given their Names
to *Christ*, to labour every Way to keep the Unity
of the Spirit in the Bond of Peace. I never read,
without Amazement, the Falling out of that glori-
ous Pair of Workmen in the LORD's Harvest, *Paul*
and

and *Barnabas*, *Acts* 15. 39. The Matter of Difference betwixt them was not great; and yet it grew to that Head, that it parted them. If two strong and tall Cedars were shaken so shrewdly; how much Need have lower Shrubs, weaker Christians, to stand upon their Guard, against the inbred Stubbornness of their Nature, and malicious Incurfions of *Satan* in this Kind?

THIS premised, I proceed to the Discovery of some Motives of Reverence to godly Ministers, more peculiar to God's Children.

I. EVERY faithful Minister is to every Christian under his Charge, and within the Exercise and Enjoyment of his Ministry, either a *spiritual Father*, or a *spiritual Tutor*; a blessed Instrument, either of Plantation, or Preservation of Grace; either of the first happy Inspiration, or the comfortable Continuance of spiritual Life; either he hath begot him unto God, by the *immortal Seed*, or brings him up in Godliness, by the sincere Milk of the Word, if he be a Babe in *Christ*; or stronger Meat, if he be a confirm'd Christian. Now what Reverence and inflam'd Affection, the Consideration of such invaluable Benefits enkindle in the tender Heart of a Christian, none can conceive, but that Man, who knows by happy Experience, what a blessed Change it is to be rescued out of the Devil's Bondage; from the Curse of Sin and Horror of Conscience, into the Liberty of the Saints; and what a happy Thing it is afterward to have his longing Soul continually fed, and filled with the good Food of Immortality. A joyful Sense then of these precious Privileges, in which no unregenerate Man hath either Part or Fellowship, is a most powerful Motive to the Christian, to observe with an hearty Reverence those Men of God, whom he acknow-
ledgeth

ledgeth to be the Instruments, divinely qualified for the Conveyance and Continuance of them upon his Soul.

2. CHRISTIANS feelingly receive into their Hearts, and grasp in the Hand of Faith, all those Comforts, which the Man of GOD, by his ministerial Commission, reaches unto them out of the Book of Life. Those glorious Promises of Immortality, which spring out of the bottomless and boundless Fountain of GOD's infinite Compassions, and stream thorough the bloody Wounds of our blessed Redeemer, are directly convey'd by the Hands of such an holy Man, *Christ's Angel*, into their sanctify'd Hearts; Vessels purged and prepar'd by the Power of Grace, for such Infusions of heavenly Glory. Whereby at many Sermons they bathe their drooping and thirsty Souls in the Well of Life, and sweetly drink out of the Rivers of the Pleasures of GOD. Hence the Feet of GOD's faithful Messengers are so beautiful in the Eyes of discerning Christians, that they entertain them in their Affections as *Angels of GOD*; nay, in an holy Sense, even as *Christ Jesus Himself*. Whereas to Worldlings, they appear to be the very *Filth of the World*, and *Off-scouring of all Things*; because they have no Messages unto them from Almighty GOD, but *Lamentations, Mournings, and Woe*.

BUT now in this Point of particular Application, and Fruition; while the Minister of GOD is dealing unto humbled Hearts, out of the rich Treasury of GOD's Mercies, the sacred Streams of *Christ's* precious Blood, Forgiveness of Sins, Comforts of Godliness, Earnests of Immortality, not the best of unregenerate Men have any Part, or Acquaintance. Only some confused Glimmerings of Light, may sometimes suddenly glance upon their Souls; but

but it doth not rest in their Hearts, like the Son of Righteousness in sanctify'd Souls, to the Heating of them with that strong and victorious Love, which neither the whole Sea of the World's Bitterness, nor all the Floods of Persecution, can quench; with that lasting Comfort, which shines brightest amidst the greatest Darkness of outward Miseries; and that inflam'd Zeal, which gathers Resolution and Vigour, from Disgraces and Oppositions. And therefore their Reverence, and thankful Respect unto GOD's spiritual Almoners, cannot possibly be so kindly: For they are but By-standers. Whereas GOD's Children sweetly fill their Souls with that immortal Food, and from every such Feast, carry away as much as they can possibly grasp in the Hand of Faith. A second special Motive then, to draw a thankful Reverence from Christians towards godly Ministers, is, their special Interest in all those *glad Tidings of good Things*, which are at any Time revealed unto them, by the powerful Discoveries of the Gospel of Peace, and those glorious Graces, that shine unto us in the Face of *Christ Jesus*.

3. EVERY Commandment from GOD's blessed Spirit is right dear and precious to all sanctified Souls; to which they yield an hearty and unreserved Obedience and Love, tho' not in Fulness of Perfection; and that, though it directly crosses their carnal Affections, and many Times interrupt their worldly Comforts: But all Sorts of unregenerate Men submit their Affections to the Laws of GOD, with their own sensual Reservations, and ever with a secret Subordination to their Bosom-Sin. Now we have a Precept from the Holy Spirit, to honour faithful Ministers, with a singular Reverence and Love: *1 Thess. v. 12, 13. And we beseech you, Brethren, to know them which labour*
among

among you, and are over you in the LORD, and admire you: And to esteem them very highly in Love, for their Works Sake. If there were no other Motive to a regenerate Heart, this one Consideration, that it is an Injunction of Heaven, were able to produce in it, a truly-loving Acknowledgment, and awful Observation of them. Which (because it springs from the Love of GOD, and Affection to his Word, must needs be sincere, rooted, and lasting. But the best unregenerate Hearts cannot possibly conceive any such Flame of dear Affection to godly Ministers, from a meer Commandment of Almighty GOD: And had they no other Ground, but a bare Charge from GOD's Spirit, they would be in their best Temper, but heartless and cold this Way.

BEFORE I pass on, take Notice of the Qualification of those Ministers, to whom this loving Reverence is due. They are such as are describ'd by *Paul*, in the fore-cited Places, where he enjoins such special Love, *Hold such in Reputation*, (saith he) *Phil. ii. 29.* he means such as *Epaphroditus* was: And he honours him, in that Chapter, with many worthy Epithets, and a Testimony of much Worth. 1. That he was a Brother in the LORD, that is, a true Christian. 2. His Companion in Labour a laborious Workman in the LORD's Harvest. 3. His Fellow-Soldier; courageous and resolute, against the Adversaries of GOD's Truth, and all Opposition, *ver. 25.* 4. That he long'd after, and loved his Flock with a compassionate Tender-heartedness, *ver. 26.* 5. That the Work of *Christ* was more dear unto him than his Life. In the *1 Theff. v. 13.* the ministerial Work is the Load-stone, mention'd by the Apostle, which should draw such honourable Regard from our Hearers. *Esteem them very highly in Love*, (saith he) *for their Work's Sake.* And *v. 12.* he

beseeches the *Thessalonians* to take special Acknowledgement of those that labour'd amongst them, and admonish'd them. Working Ministers then, in some Measure thus qualify'd, are the proper Object of reverent Love.

BLESSED *Paul* includes not within the Compass of this holy Injunction: 1. Any ignorant unlearned Ministers: For the LORD Himself will refuse that Priest, which refuseth Knowledge, *Hof.* iv. 6. 2. No idle and unteaching Ministers, who feed themselves with the Milk, and cloath themselves with the Fleece; but suffer their Flock to starve, and wallow in their own Blood. 3. No unskillfull Ministers, who would needs teach, and cannot; but are so far from *dividing the Word of GOD aright*; that they hack and mangle it in a fearful Manner. 4. No corrupt Teachers, who mingle with the sincere Milk of the Word, Popish Poison, Positions of carnal Liberty. 5. No Daubers with untemper'd Mortar, or Pillow-Sowers under Men's Elbows, who walk politickly, fearfully, and reservedly in the Ministry. 6. No Sons of *Belial*, good Fellows, as they call them, a Kind of vile, contemptible Creatures; the hatefullest Objects to an honest Eye, of any that walk upon the Earth. A dissolute Preacher is a thousand Times more hurtful, than an hundred private Men.

4. To conclude the Point: GOD's Charge is another peculiar Motive to a good Man, to reverence heartily an holy Minister of GOD. The very Presence of an holy Man is wont to produce in sanctified Hearts Impressions of Affection, Honour and Love: Because he is one that stands on the LORD's Side, and for the Cause of *Christ*. If then to the particular Graces of an humble and honest Heart, there be an Addition of ministerial Endowments

dowments for the Salvation of many; what Reverence and Love, is it able to draw from those, who know the Ways of GOD, and love his Majesty? Hence it was, that the Hearts of the *Galatians*, having tasted the Mystery of Grace, were carried towards *Paul* with that unexpressible Love, *that if it had been possible, they would have plucked out their own Eyes, and have given them unto him.* Nay, they received him as an Angel of GOD, yea, as Christ Jesus. Thus tho' carnal Men see no extraordinary Matter in holy Ministers; yet Christians look upon and reverence their Persons, as Men upon whom the LORD hath impressed some remarkable Characters of Divinity, and as it were some Sparkles and Degrees of Majesty: That so with greater Authority they may publish to the Sons of Men the Secrets of Heaven, and with more Glory execute that highest Office of the LORD's Embassadors.

5. MANY more are the peculiar Motives, which add Strength, to that Reverence which a good Man bears to godly Ministers; such as these: 1. By their own experimental Skill, they are able to speak seasonably and comfortably to his Heart, perplexed with Crosses and Hindrances in his Way to Heaven, as with spiritual Desertions, uncouth, importunate Temptations, Horror for some Relapse, Want of present Feeling GOD's Favour; with Doubts about the Soundness of his spiritual State, blasphemous Injections of *Satan*, Uncheerfulness at godly Exercises, Dullness in Prayer, Fearfulness of a trembling and tender Conscience, and other such Distressful Agonies, ordinarily incident to sanctified Souls, with which unregenerate Men are unexercised, and unholy Ministers unacquainted. Help and Comfort in which Cases, doth infinitely indear the panting and perplexed Soul to that *One of a Thousand*, who happily hath refreshing Balm for

such spiritual Bruises, and can seasonably *declare unto Man his Righteousness.*

2. By the powerful Execution of their Charge, they mightily contradict the Prophaneness, Ignorance, and Popishness of that People and Place where they are employed; beat down the Devil's Kingdom about his Ears, and put scoffing *Ishmaels* and *Satan's* Revellers out of his Heart and Humour: Which doth please that humble Soul, who is truly vexed with the domineering Impieties, of those sinful Wretches amongst whom he lives.

3. By the Blessings of GOD upon their painful Labours, they many Times increase the Number, inflame the Zeal, and inspire with fresh Life the Communion of godly Christians about them: whereby the Glory of GOD, good Causes and godly Exercises, are kept on foot and flourish. Which glorious visible Effects of their Faithfulness, create in a true hearted *Nathanael*, incomparably more Love, and sound Content, than the *dearest* earthly Delight; especially, since where such unpreaching and unfaithful Ministers are, he sees all holy Services run to Ruin and Disgrace; and instead thereof an accursed Dominion of Ignorance and Prophaneness, and a Persecution of Sincerity and Grace set up.

4. NAY, I am perswaded, were there no other Motive at all, this very one Consideration, that the Withdrawing of his Prayers, and Respect, may be a Means to lessen the Power and Profitableness of his Ministry, would be sufficient, to make a good Man reverence and love a godly Minister with all his Heart. Where (by the Way) take Notice; that a Man's prayerful Reverence, or prophane Neglect of GOD's Messengers, may justly
towards

towards him, either inlarge or straiten their Gifts, Utterance, and other ministerial Blessings.

IN the last Place: Consider the Confirmation of Reverence in a Christian Heart to GOD's faithful Messengers in those Cases; wherein the Respect of the formal Hypocrite is ordinarily turned into Heart-rising.

FIRST, for the Point of Pressing the Law, and Preaching Judgment.

1. GOD's Child feeling himself freed, and protected by the Blood and Mediation of the Lamb, from the Terror of GOD's Tribunal, and from the Curse of all the Judgments in his Book; can hear and digest from a Son of Thunder, the most terrible Denunciations of Damnation against Impiety and Impenitency, with an humble and holy Triumph. His Thoughts of Dissolution, Lying in the Grave, GOD's Judgment-seat, that last and dreadful Day, of Hell, Damnation, and those endless Flames are not mingled with such slavish Horror, as is wont to keep the Sons of Pleasure in a perpetual Slavery, and to plunge them into many Fits of Impatience, for being so tormented before their Time.

2. THE Denunciation of GOD's just Indignation against Sin, is wont to beget in sanctified Hearts, an Increase of Humbleness, Bruisedness, Brokenness, springing from a Consideration of the Cursedness of their natural State, and Damnableness of their Days of Vanity: And also of Thankfulness arising out of a Sense of their glorious Deliverance. The former whereof makes Way for more Familiarity with GOD, further Revelation of heavenly Secrets, and a comfortable Growth,

of all Graces. For the lowliest Mind is ever highest in God's Book. The humblest Heart tastes the most Sweetness in the Comforts of Godliness. The other doth powerfully draw on the Continuance and Addition of God's Blessings in great Abundance. For a reverent Acknowledgment, and hearty Thankfulness for Grace receiv'd (as with nobly minded Men, so infinitely more with the most merciful God) is a strong Motive to keep Him gracious still; and both to enlarge and sweeten his Compassions and Bounty towards us. Consciousness of which Effects, makes the sharpest Edge of the Sword of the Spirit, seasonably applied, welcome to a spiritually tempered Soul.

3. It is the Property of true Christians, not to live in any known Sin, but to carry in their Hearts an habitual, settled, and chearful Resolution to please God in all Things. Therefore if any more searching Sermon disclose unto them some new Depth or Snare of *Satan*, unacknowledged Corruption, or crooked By-Path; the Omission of some Duty, or some Intermision of the Exercise of Grace, whereof they did not formerly take Notice, they are so far from returning Malice, for so holy a Messlage, that they depart Home more joyfully and contentedly; blessing that happy Hand, which came so Home unto their Hearts; and heartily praising God for that Man of God, by whose Ministry he hath enlarged their Knowledge of some new needful Duty; or some lurking close Infirmitie; by performing the one, or mortifying the other, they may purchase more Comfort to their Hearts, more Boldness in their Ways, more Cheerfulness in Religion, more Familiarity with God.

4. CHRISTIANS desire to preserve their Souls in Purity and Peace; and therefore are well pleas-
ed

ed to have the clear Chryſtal of the Moral Law preſented to the Eye of their Underſtandings, by a powerful Teacher; that they may labour to have their Spots, Pollutions, and ſpiritual Deformities waſhed away, by the Blood of *Chriſt*; and ſo appear, both more amiable to the Eye of GOD, and more comfortable to their own Conſciences.

5. SEASONABLE and ſerious Meditations upon the Purity and Exactneſs of GOD's Commandments, put into them by preaching the Law, and Application of the ſtrait Line of GOD's righteous Judgments, to the Irregularities of their crooked Lives, are powerful Means to caſt Chriſtians with lowlieſt Proſtration of Heart, into an holy Detestation of themſelves, which is their higheſt Happineſs upon Earth; for it draws the glorious Majeſty of Heaven with a nearer Reſidence into their humbled Souls, and makes them Partakers of that thrice precious Promise: *Iſai. lviii. 15. Thus, ſaith He, that is High and Excellent, He that inhabiteth Eternity, whoſe Name is the Holy One: I dwell in the High and Holy-Place: With him alſo that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to give Life to them that are of a contrite Heart.*

6. GOD's Children come unto the Miniſtry of the Word with *Cornelius's* Reſolution, ready to liſten with Reverence; and to ſubmit with Sincerity unto all Things commanded them from GOD by his Meſſenger. They are willing to have the whole Counſel of GOD revealed, whether in the Revelation of his juſt Wrath againſt Sin; whereby they may be kept in Awe and Tenderneſs of Conſcience, in an holy Fear and Obedience unto him; or in the comfortable Diſpenſation of Grace and Pardon; whereby they poſſeſs their Souls in Peace
and

and Patience. They are as well content to have their Hearts ripp'd up by the *Sword of the Spirit*; as to have their Consciences refreshed with the Blood of the Lamb.

BUT it is not so with the Wicked: There is ever one Commandment or other, which they would not willingly have expounded. There is some Sin or other, against which they would gladly find no Curse in the Book of God. They are pleased with Discourses of Mercies, Pardons, and Compassions; and still cry out for the Cordials of the Gospel; but they will not endure the Corrosives of the Law first to consume and mortify their corrupt Flesh; or suffer the Severity of the Judgments and Divine Vengeance for Sin, to be charged upon their guilty Consciences. Had *Paul* address'd himself to *Felix* and *Drusilla*, and (as they expected) pleased their Ears with a general Discourse, of the rich Purchase of *Christ*, by his late invaluable Bloodshed; they had heard him (no Doubt) with Delight, and been ravish'd with the Sweetness of his sacred Eloquence. But when he went so precisely to work, and with such Resolution struck home into the very Heart of their darling Pleasures, by a piercing, terrifying Sermon, of *Righteousness, Temperance, and the Judgment to come*, he was presently sent away.

FOR such Causes, Preaching the Law, and Pressing GOD's Judgments against Sin, is ever welcome to sanctified Men, and increaseth in them, Reverence, and Love towards godly Ministers for their Faithfulness. Whereas ordinarily it begeth in unregenerate Hearts, much unhallowed Heat, and passionate Distempers; which too often break out into Thunder and Lightnings, Storms and Tempests against the Preacher.

IN the other Case; ordinarily the formal Hypocrite's Reverence to Ministers, is turned into Heart-rising, upon the particular Discovery, of his Bosom-Sin. The Case is quite different with a Christian.

THE Sin of his Bosom, before he was converted, made the deepest Gash into his Conscience; in the Travel of his New-birth, it cost him the most Tears, sorest Pangs and heaviest Groans; since it hath come upon him, to the great Grief of his Heart, with the most powerful Assaults; and he well knows, that upon Relapse into some old, or surprize with some new Sin, it would return into his Remembrance with Horror; therefore he embraceth greedily that Ministry of the Word, which may any Way help to mortify, such an accursed Enemy. And besides, he having by the Power of *Christ's* Blood, escaped the Vengeance, and broke the Heart of it; can hear it pursued with Denunciations of those just Plagues, which are proper thereunto, even with humble thankful Exultations.

THIRDLY, concerning Points that press most, to an holy Preciseness, Excellency of Zeal, and best Improvement of their Graces, GOD's Children are sweetly covetous in such Cases. The best Men carry in their Hearts the highest Measure of an holy Indignation against themselves, and deepest Detestation of their own Corruptions, Imperfections, and Aberrations, from the Will of GOD: And their Affections are most inflamed with unwearied Desires, and restless Aspirations after fresh Additions of Grace; after a stronger Faith, more Zeal, greater Comfort, sincerer Services, nearer Familiarity with GOD. Hence it is, that Christians complain most of their Unworthiness and spiritual Insufficiencies,

encies, of their Dulness in Prayer, Naughtiness of Heart, Scantness of godly Sorrow, Unhearsfulness at religious Exercises, Unprofitableness by the Ministry, Unheavenliness of their Thoughts, and Failing in their Obedience, ever soonest discovered, and most bewailed by the most tender Consciences: And that they seldom meet GOD in private but their Hearts burn within them with unutterable Longings and Pantings for Supplies and Abilities, to do unto their dear Redeemer, the best and utmost Service they can; that they may look Him in the Face with more Comfort, when they shall come to his Tribunal.

THE Performances of GOD's Children by the Grace of GOD, are many, their Endeavours more; but their Desires endless. It follows, that upon the Opening of any fresh Fountain, by a searching Ministry, of diviner Doctrines, and more holy Exactness in Christianity, their Hearts are wont to be comfortably enlarged. They are many Times in their retired Contemplations much grieved, that their merciful GOD should be so endlessly and immeasurably kind and compassionate unto them, Worms and no Men; and yet they so cold and heartless, in thankful Retributions of Services and Obediences to so glorious a Majesty, and therefore are well pleased with the Pressing of quickning Scriptures; that thereby they may get more spiritual Life into their Hearts, more Heat into their Zeal, Comfort into their Consciences, and by the Mercies of GOD, more Glory unto their Crowns of Immortality.

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